TRUTH:

In ANSWER to

The Best Choice for Religion and Government.

Believe not every Spirit; but try the Spirits, whether they are of God; for many false Prophets are gone out into the World, 1 John 4. 1.

That ye may know how you ought to behave your self in the House of God, which is the Church of the Living God, the Pillar and Ground of the Truth. 1 Tim. 3. 15.

LONDON

THE PREFACE TO THE READER, GENTLE or SIMPLE.

WE are fallen into a most ill-natur'd and censorious Age, apt to interpret every thing spoken or acted, design'd or written, in the worst sense; 'Tis rare to find a Man who will not take with the Left-hand, what is offer'd with the Right. Yet, being a Friend to Truth, (which was in danger to suffer by the Mistakes and Errours of a late Book, Entituled, The Best Choice, *&c.) I have here ventur'd to make an Apology, (such as it is) and to say all I honestly could, in the Vindication of the Saints therein mention'd; who out of an unusual Modesty, or for some other Reasons, best known to themselves, have for divers Months conceal'd their Talent; talk'd only of an Answer, but publish'd none.*

This Trial of Truth *was calculated, and chiefly design'd for the Meridian of* SCYDROMEDIA, *but may indifferently serve any County or Corporation in* England, *as a fair Intimation to all Freemen and Free-holders, to distinguish betwixt* Church *and* Conventicle, Truth *and* Falshood; *and on that Side which is safest from Deceits, There to fix, there to vote in all Elections of Future Parliaments. If there should be amongst the* Electors, *Men disturb'd in their Understandings by the Heat of Enthusiasm, or whose Wisdom is altogether sensual and worldly; who presumptuously make Heaven stoop to Earth, hiding their private and secular Designs under the Venera-*

Gen. Rec. E Ag 35 Cuttelle

911137

ble

ble Name of Saints, *or the* Sober Party; *I don't once concern my ſelf with them in this Endeavour to advance* Truth: *The former cannot, and the latter will not be convinc'd. There's no Ear ſo deaf, as that which Intereſt has ſtopp'd; and none ſo miſerably blind, as thoſe that reſolvedly ſhut their Eyes againſt the plaineſt Demonſtrations of Truth. The Words of an old Author are at this day verified of the* Engliſh,

" What they like not, they never underſtand.
JEOF. CHAUCER.

Yet Truth ought not to be quite run down for want of an Advocate; nor ſhall Sir A. and my good Friends be [illegible]'d, whilſt 'tis in my power to make a tolerable Defence for 'em. And truly, Friends! I have a hard Task on't. The grievous Immoralities of Life, the Blemiſhes of Humane Nature, the many Deſigns of this wicked World, appear ſo plainly at the bottom of our Zeal, and Stifneſs for our ſeveral Opinions, that 'tis more ingenuous and adviſeable, to own ſome things to be ſordid and baſe in our Proceedings, than by an over ſtrict Juſtification of our Doings, we put the Church *up on Enquiries, leſt after an impartial Search, we ſhould ſtand condemn'd by all Good Men. 'Tis but a folly to deny what we cannot hide; That ſecular Ends are very apt to mix with, and ſhelter themſelves under the ſhadow of Religion. This has been the Old Artifice for Miſchief in all Ages; we ſhould be wiſer than venture our Stake upon a Game ſo well known, that every Child in Underſtanding, can now perceive the* Cheat.

Far be it from me to write one Syllable in Diſhonour to True Religion: *That muſt needs be a Right Noble and worthy Thing in it ſelf, and very powerful with Mankind, when the bare* Shew *of it can ſerve to carry on thoſe Deſigns, which neither Wit nor Force can effect. All I ask of the* Whole Body *of Diſſenters, is, if poſſible,* To be Honeſt; *to aim at nothing but what's good and warrantable, to proſecute all their Affairs by lawful Means. Do no irregular, unworthy or baſe Act; but with Purity of Soul bear a principal regard to the Rules of their Duty, and the Dictates of a well-inform'd Conſcience. Build their Practice, not upon treacherous Quagmires, bold and impious Opinions, but upon ſolid, ſafe, approv'd, and well-try'd Principles, which tend to the Upholding of* Virtue, Government, *and* Humane Society: *So that they can be content to have their Thoughts ſounded, their Actions ſifted to the bottom, could even*

wiſh

wish that their Breasts had Windows, that their Hearts were transparent, that all the World might see through them; because the more curiously the Ways of an Honest Man are mark'd, the more exactly his Dealings are scann'd, the more throughly his Intentions are penetrated and known, the greater Approbation *he is sure to receive from Good and Wise Men. But Men made up of Deceit and Treachery, desire to keep on the Vizor; are fearful to be laid open, to have the Varnish wip'd off, their Intrigues unravell'd, and their Intentions quite stript of the Veils that now enfold them. All agree in this, (even by the Light of Nature) That* Honesty *is the best* Policy, *and the most infallible Method of Safety and Security, in all the Transactions of this World: Yet it would puzzle a good Philosopher to find so much of it here in the Sunshine of the Gospel, as is apparent among* Turks *and* Indians *in their darkest Night of Ignorance and Infidelity.*

I conclude this in the Words of Salvian, *written as a Monition to all* Christians. " *How much is Religion concern'd in this, that* Sal. lib. 3.
" *without comparison we should be better than* Heathens? *But how*
" *much (with Grief and Horrour I bewail it,) does it tend to the*
" *Prejudice of Christian Life and Action, if we are worse than* Hea-
" thens? *This is to be worse when we are more guilty. You may*
" *be offended perhaps that read this, and at the same time, con-*
" *demn it. I refuse not thy Censure;* Si mentiar, condemna;
" condemna si non probavero; *If I prove not what I say by good*
" *Authority, then let me bear the blame. Judge as you see Cause.*

Farewel.

THE

THE

Trial and Determination of TRUTH:

In ANSWER to

The Best Choice for Religion and Government;

Or, The Vindication of the SAINTS in

SCYDROMEDIA.

THIS Ancient *BURROUGH* (known formerly by other Titles) goes at present under a strange Disguise; an odd Name will best correspond with some late Transactions there; a Place and People so much chang'd for the worse, that if the Old *Catieuchlani* (who had it before the *Romans*) were now alive, they wou'd fancy themselves unhappily cast upon some wild new-found Land, inhabited by the Family of *Errour* and her Daughters, of which none were alike, unless in this, That all are Deform'd. If Saint *Augustine* the Monk, and Venerable *Bede* (whom we account Favourers of the worst, that is, the Romish Religion) shou'd once more visit our divided *Scydromedia*, and consider the irreligious state of it, at this time, they wou'd presently cross themselves, and get out of it with all speed, to avoid Dangers. If those many Christian Bishops, who here held a Conference and Consultation in those elder Times, (Times of less Learning and more Honesty) shou'd have occasion with other Spirits to enter our inchanted Castle and Corporation, they might see sufficient Reasons for the change of its Name, and cou'd not but wonder at the many Vicissitudes of Time, Place, and Manners.

But Sir *Anthony Putt* and I, will not pretend to be much seen in the Antiquities of our Town and Country; that's a Study we must resign to a more Able, Faithful, and Judicious *Antiquary*, who has already detected Sir *H. Ch.* our Mistakes in point of Elections, and will publish them in due time. 'Tis no Prudence for Men of our small Reading, and less Judgment, to print more than they can make out, or come under the Correction of the more Learned. To prevent such farther Disgrace, we ask Pardon of that Worthy Gentleman, for once daring to invade his peculiar Province with-

without leave. Well, waving Antiquity in this caſe, let's ſurvey the preſent State and Condition of this Burrough: What deplorable Alterations it has ſuffer'd within our Memory! How unnaturally have ſome Men degenerated from the Principles, Honour, and Temper, of their Anceſtors! Where the Grandfather and Father were conſtant Bleſſings, in their Piety, Beneficence, and Good Example, to all Men; the Son unlearns all his Parents Virtues, and becomes a Reproach to his Family, a very Curſe and Plague to the Place he lives in: He that a few Years ago paſs'd for an undoubted Oracle, every Word of his was a Law with the Common People, was as Infallible as the Pope Himſelf, has now, alas! loſt Ground to amazement: His Cardinal Diſſenters begin to have other Sentiments; to think, in good earneſt, they may be ſafeſt without him; their Liberty as ſure, their Traffick more unlimited, and their Reputation more clear, if, by laying him aſide, they free themſelves from their unpolitick Practice of oppoſing the Church. The meaneſt of the People have their Eyes open; can now ſee as far into a Mill-ſtone as other Men; can tell ye, that all is not Gold that ſeems ſo; that there's difference betwixt Words and Deeds, Pretence and Truth, and do mortally hate to be deceiv'd: They ſee plainly what was meant by ſetting up the Burrough againſt the Corporation; the mighty Out-cry of, *Danger! Danger!* like, *Fire! Fire!* to amuze and confound the Multitude; that had they either not Voted at all, or join'd with the Mayor and Aldermen againſt Sir *Anthony*, their Danger and Loſs had not been ſo great, in ſetting aſide a Man greedy of Honour, as the Injury and Miſchief of deſtroying the Unity and Friendſhip of the Town, dividing it into Parties, and begetting Hatred and Malice one againſt another. They now believe that the Civil Rights and Liberties of *Scydromedia*, may well be maintain'd without his Help; and that the Advice and Aſſiſtance of *Honorary Freemen* (in chuſing the fitteſt Men to ſerve in Parliament) can be no wrong to a Corporation: That to rob Men of their Peace, Reaſon, and Religion, is a greater Crime than to hinder a few inſignificant Votes (if that had been intended:) The Poorer ſort had not created Enemies, by confronting the Rich, on whom their Work or Relief muſt depend. Time and Conſideration do Wonders; ſome Men that heretofore wou'd venture ſtarving rather than not Vote for our Worthy Patriot, now are of Opinion they had better ſtay at home, and ſtand neuter; and then, tho' they ſtrictly oblige neither Party, yet by leaving it to others of better Judgment, they enrage none. People are afraid of a * Glorious and Juſt Deſign, becauſe ſuch a Pretence once ended in the moſt Barbarous Murder of King *Charles* I. They made him in truth a Glorious King; but ſent him to find a Kingdom in another World; ever ſince that time, *the Wind of Reformation has blown over us; we have breath'd in an unwholeſom Air.* The Contagion has ſpread into all adjacent Parts; ſome leading, buſie Diſſenters, like diſeas'd Sheep, have infected, not the whole Flock, but very many that came near them. Poor Sir *Anthony* I'm ſure is the worſe for 'em; he has no mind to be made a Tool to any Power or Intereſt whatſoever, if he was not forc'd to it by his belov'd

See *the Caſe of Elections ſtated.*

* *Caſe.*

Vid. *Caſe.*

belov'd Honour: Being puff'd up with that, he and his *Magna Charta* pass some coarse Compliments on Mr. Mayor, the Aldermen, and all the Church-Party; calling them *Arbitrary, Insolent Magistrates, Multipliers of Elections, Thieves, Treasonable, Impudent Fools, Injurious, Time-servers, Carriers on of Tricks, Men of black Designs; Men of no Reason, Frantick Undertakers.* But we must suppose, that these Words are to be taken *Ironically*; that he meant just contrary to what he said: And truly without the help of this deceitful Trope, we had been hard put to't, to take off the Absurdities and Contradictions of that printed Paper.

Now let's try at the Book, if we can answer that; justifie the Saints, and preserve our Members, the Work's done; *Sed hic Labor! hoc Opus!* In order to it, let Sir *A.* put on as good a Face as he can, genteely frisk about the Town, visit every diminutive Cottager, say, *Sir, I'm your humble, most faithful, and most obedient Servant; you're all mistaken in me; I am the same Man I was in King* Charles II.*'s Time; that no Revolution can change my Temper; that with all my Faults, you had better have one you do, than one you do not know.* If he meets a Man that has but an Hose or Clout on his Head, let our obliging Knight bend his Body with Hat and Hand to the Ground, and in all Circumstances act the Part of Popularity to the life. I confess he's too great a Master that way than to need my Directions.

Let my Lady *Castle* spend no more of her precious Time in vainly Coaching to Park or Play, in making unnecessary, unwelcome Visits to the Gentry; these will never promote our Cause. Mrs. *Maggot*, or any other of the Holy Sisters, or whatever they are, that will help to carry on our Good Design, must have the Honour of being my Lady's Companions; nay, she shall attend them in House, Street, Coach, in all Places, and seem fond, very fond of 'em, for want of better Society —— Let the 'Squire forbear watching and waiting under his amorous Oak; the Prize is taken; and was I fit to advise a Counsellor, that Tree should not longer stand as a living Monument of his dying Honour: Let him not altogether lurk within doors, but try his Skill upon the Dissenting Females; some more than common Familiarity with them, may chance to turn the Tide for all this. The Leading Presbyterians are sure Cards, to oppose Church and Kingly Government; the Independents may be easily wrought into any pious Mischief; and the Quakers are generally too proud to submit to the plainest Truth, or go one step out of their own way. And yet the wisest Heads amongst 'em are stagger'd at the Book, and know not well what to say against it. But, to our comfort, I perceive all *Sects* are more inclin'd to favour *Popery* (whatever their Clamours may be to the contrary) than to encourage the Church, and vote for the Defence of it.

For my part I'll try what Service I can do in pursuing this Method:

1. Enquire out the Author.
2. Discover the Errors of the Book.
3. Bring our Cause to a fair Trial.
4. Determine according to Truth.

1. *First, For the Author.* 'Tis hard to find out who this Friend *Henry* is, whether Quaker or not: If I own the Truth, he was a wise and honest Man: and were it not in hopes of securing Voices by People's Ignorance, I cou'd heartily wish all *English*-men knew and consider'd so much as he has written: O Interest! Interest! I cannot like any thing that crosses Thee. Plain Dealing's a Jewel; but have a care of the latter part of that known Proverb: Why should any Man create Enemies to himself? Had he not medled with our *Diana*, and the Crafts-men, to expose them; had not he defended Monarchy, Episcopacy, and the Whole Religion and Government of the Church of *England*, (at such a conjuncture in which we are contriving to subvert 'em) I cou'd have more freely excus'd and pardon'd that Author. Now we must wait long enough for a Republick; we have been plagu'd with Bishops for above Sixteen hundred Years already, and 'tis to be doubted we shall ne'er get rid of 'em while the World endures. We have blacken'd the Church with more than bare Suspicions of Popery, and must never again use that Trick to deceive the People: All the Dissenters in the Kingdom (if they understand Sense, and the force of Argument) must confess that the Church of *England* is Orthodox and Apostolical, and that no just Imputation of Popery can be fastned on her.

I desire the Author in his next Edition, to abate something of his Virgin Modesty, in concealing his Name, and Residence. The Hornets may buzz about, but cannot sting him; or if they do, he has many Friends; Men of Honour, Art, and Integrity, to take care, that the Venom may not prove Mortal. The Danger is not worth naming; when the Religion-Broker is so pleas'd with his *Gainful Recipe*, that he offers *Twenty Pounds* in Requital. Mr. *Maggot* seems concern'd, that the Anthor wou'd not give him leave to be grateful. Our Knight extravagantly promises a *Full Battle* of the *Bost*, and to give him the Honour of seeing the Parliament for his Reward. The Church-men are more oblig'd, for those convincing Reasons on their side, which require some Time and Skill to answer; *Porringer* and *Mouth* may be excus'd; for Charity's grown cold among their *quondam* Benefactors.

If a *Woman*, one of the Fair Sex (as some say) was the Author; and is as lovely in Body as Mind; our good Members earnestly desire to be most intimately acquainted with her. If Law, Divinity, and Physick (as most think) were engag'd in this Composure; w'are over-match'd by far: All we can do, (besides This Trial) is by way of Recrimination; which will neither invalidate the Book, nor extenuate our own Faults. *Truth will prevail.* We may endeavour to blemish their Reputations, attempt to render these Gentlemen as immoral and vile as we are; yet, without all peradventure, the *Envy*, *Hatred*, *Malice*, *Lying*, *Spiritual-Pride*, *Beastiality*, *Deceit* and *Treachery*, too commonly approv'd and practis'd among *Dissenters*, do by as many Grains out-weigh the smaller Infirmities and Failures of the Church of *England*, as the solemn and deliberate Crimes of riper Years, do the Extravagancies of inadverting Youth.

Whoever

Whoever was the Composer, we shall hardly dance after his Pipe. He has set a fairer Copy than the *Diffusers* of *Sydrometia* will transcribe in one day. In compliance with their Temper, I'll try if I can spoil the Musick; blot and blur the Book to make it less valuable: For, though I cannot discover the Author, I have found out,

2. *Secondly, The Errours of the Book*, which I intend to bring in as Evidence against it —— I should begin at the wrong End; a preposterous Method is most agreeable to all our Proceedings. 'Tis very true, of Making Books there's no End. This is not the first time our choice Friends have been read in Print, and cannot be the last. I doubt not, but we shall daily afford fresh Matter for ingenious Men or Women to try their Wits on. Oh! If we had truly fear'd God, and kept his Commandments, we had never been troubled to answer this *Untoward Book*. It may not be judg'd
8 in Matter of Imprudence, in entring first upon the Conclusion of it; there being but here and there a little in the Body and substantial Part, but what's too firm and unanswerable. However, at present, we'll call it a silly, vain, scurrillous Pamphlet, meriting not so much Regard as the bare reading it amounts to, let the *Church-men* say what they will of the Validity of its Arguments, of the Truth of its History; That this Conference has done the Church of *England* Right, and the Inhabitants of *Sydrometia* no Wrong; there are yet some *Errata's* or Mistakes to be retracted or amended in the next Edition, else, by my Counsels, it shall never pass Muster amongst the *Saints*. But for the better Satisfaction of the World, and that Truth and Justice may take place, the COURT has impanell'd a Jury of several Perswasions; that the Book, with the Persons and Matter therein represented, may have fair Play.

The *Jury*, indifferently chosen, are, Five *Church-men*, Four *Presbyterians*, Four *Independents*, and Four *Quakers*. Honest Men and True, stand together, and hear your *Charge* anon.

Judge. A late bold Pamphlet, call'd, *The Best Choice for Religion and Government*, written in favour of Church and King, questioning the Reputation of the Saints, under the Names of *Latitudinarians, Presbyterians, Independents, Seekers*, &c. who have here put themselves upon this Trial of Truth —— You are to enquire therefore, without Favour or Malice, Whether *Guilty*, or *not Guilty*? And to take special Care, before Verdict given, That you duly and impartially consider, the Matters and Things urg'd on both Sides; that Sentence may pass accordingly. You, Gentlemen of the Jury! I am farther to inform you, that the Matters in Question are Matters of Fact, whereof You are the proper Judges: Attend then,

First, To the *Evidence* for the *Saints*, drawn out of the *Errours* and Insufficiencies of that Book; no less than *Fourteen* of 'em.

Mr. *Adams* complains of the Book for Flattery and Untruth: His Father was no Committee-Man, in the late Blessed Times of Plunder and Rapine; He was one of your honest Sequestrators; one of those conscientious Men, that first seiz'd, and then took away the Goods of Church and Kingdom; Religiously converting them to better and more holy *Error* 1.

Uſes, leaving a well-gotten Inheritance to his Children. We have an *Engliſh* Proverb, *Bleſs'd is the Son whoſe Father goes to the Devil*; true enough of ſuch Fathers, who (ſwell'd with Pride, hardned with other Vices, and given over to *Invincible Prejudice, Invincible Perverſeneſs,*) do ſeldom end with True Repentance: Yet you know, Gentlemen! That the Son is not to bear the Iniquity of the Father, to be puniſh'd for it, if he does no way partake in the Fathers Sins. 'Tis very rare, I confeſs, but not impoſſible for ſuch a Son to turn Honeſt, in making full Reſtitution to every injur'd Man, though he leaves himſelf as naked *Æſop's* Crow. And if Miracles are not ceas'd, this may be Mr. *Mouth's* Caſe, and when 'tis ſo, the Church has no farther Cauſe to grate upon him for his unfortunate Deſcent, but be over-joy'd at the true Converſion of ſo great a Sinner.

Errour 2. The Book finds mighty fault with the preſent Choice of rude and illiterate Commiſſioners, few real Gentlemen being employ'd in that Province. And what of all this? Tho', 'tis true, an honourable Cobler ſhould not go beyond his Laſt, nor by ill Management make the publick Taxes over-grievous to the People; yet there wants not a Salvo or two for this ſore Inadvertence: It ſerves (if for nothing elſe) to take off the Odium and Blame from the Gentry; and does good that way: It gives us a bitter Taſte of *Popular Government*, creates a nobler Eſteem for the Gentlemen of the County, than if we had never known the difference betwixt Rudeneſs and Civility, by the Carriage of theſe Men.

Errour 3. Is't not a great Incivility to force a Knight and Baronet to confeſs he's no true Friend to a Corporation, where he expects Favour? That he never did or can do good there? What Boldneſs is this, Gentlemen of the Jury, to aſſert a thing ſo apparently abſurd! Pray who was it that remov'd the Soldiers? Who that procur'd the Aſſizes? Ask the General, conſult the Judge; they'll tell you, perhaps, they heard nothing of our Knight in all this: But may we not believe Sir *Anthony's* Letter before their Sayings? *Litera ſcripta manet*, when Words vaniſh into Air, and are forgotten. I deſire our Truſty Secretary *A. B.* to produce that Letter in Court, ſhew publickly that 'twas no Sham: And then——

Errour 4. The Book prates about one *John Pontus*—— There's no ſuch Man now living: and 'tis a great Rudeneſs, if not Inhumanity, to diſturb a dead Man's Aſhes: Was he here, you'd ſee how much he reſents this Indignity, to have an ingenious Man's Name fix'd on an illiterate Broker. This Man ſnuffs at the ſign of the Devil's cloven Foot, very unwilling to own that this Emblem of Miſchief is made out by his endeavour to rend and divide the Church. He denies his having the Pictures of a Woman and Child in the Book mention'd; and thinks it time to forget the old Story of the poor Widow and Orphan, ſo much talk'd of to his diſgrace. He gain'd nothing by that Bargain; his offering Twenty Pounds for their Goods above his own Appraiſement, when he was entruſted in that Affair (as the moſt Righteous Man that cou'd be found among the *Saints*) ſhould be look'd on only as his Charity to the Widow and Orphan; and not to conclude from that

that Offer, that he had left room in the Valuation to be a Knave to them.

Another of the Book's *Errata's* is, the bringing a sweet innocent Babe upon the Stage of Contempt, to expose him so soon as born. Poor Creature! uncapable of making the least defence for himself; 'twas unfairly done; no Man knows what Barr or Obstruction this may prove to his ensuing Fortune. *Errour* 5.

Friend *Henry* was too plain beyond Good Manners, in telling the Saints what the Companion of Vice is; little thinking how near it borders upon Impudence, for him to undertake the Regulation of Elections, or what Mischief he has done by declaring for the Church. All this struck such a Damp among the Dissenters, that they seem'd for a while to be void of sense. It brought so great a Disorder into the peevish Constitution of our principal Patron, our modern *Thomas Aquinas*, that in meer Spleen and Discontent he scarce staid to bid adieu to the Saints. Ah! had we lost twenty Sir *Anthonies*, and twice that number of hopeful 'Squires, (if such and so many might be found) and kept this Champion of our Cause alive, our Sorrows wou'd be dry, not half so insupportable as this Loss to the whole Party. *Errour* 6.

Old Father *Elymas*, with his empty Porringer, looks wondrous sour and uneasie, thinks it very hard measure to be damn'd for Feeling: He might well hope to be exempted out of the Catalogue of Offenders, since so many of his own Saints, are guilty of greater Crimes. Besides, he stiffly pleads *Predestination* for all things, and excuses himself and others in this Argumentative Way; If Men lie under an inevitable Fate of sinning, 'tis very unreasonable to condemn them for those Faults, not in their own Power to avoid. *Errour* 7.

This Book would ridicule Mr. *Mouth* for his want of Learning; He scorns your *Bono Fido's*, or *Statu-Co's*: those were merely put upon him. Pray, Gentlemen hear him speak for himself and Friends. *Errour* 8.

MOUTHEI ORATIO.

Si vitæ vilitas, ut Sanctorum non minimus, usum sim passurus; Ejusdem Judices! plurimum Amoris nostri infoelicis deliciæ, tueri possim. Quidni enim id liceat, quod Majoribus probatum? & sanctissimis Legibus? Apud Lydios in morem, Filias meretricari; & nuptias ea quæstu dotem augere speusis. Prostituebantur olim in Templo Virgines, & (si Fides Auctoribus) nobilissima erat quæque pollucbatur. Nonne sortis quondam Romæ Vicus? & sita Impunitas quamdiu Suburra? Filias Sodomitis Loth ut Hospitibus porrexit, obsulit; & eadem cogitavit, posse stupra redimi; An peccavit tradendo? aut scelere immunis? si Bonum Amor, Quorsum ea omnes non diffunderetur? Ut Lapis finitus, quibus corporum usus permittitur; & nobis Natura fecit, quod cuique suum est. Non me tamen latet, quid Ecclesiæ Reprendi (moribus auctor, & apud sæc, ob dignitatem in Honore) de his soleant. In nos, quasi quidem sæc. pugnemus, & quasi Religioni & Communitati sit noxium, a nobis tueatur. Tali autem Virorum Ge-

nere, quis pellicatu, Lege aut Scientiâ Inclytus, tangi volet? Trahunt & eorum Fata; Obest consilio Juvenum Ardor, quibus pro ratione Impetus, & pro virtute Temeritas est.

Dixi.

If Mr. *Mouth* was no part of a Scholar at the Penning of that Book, I'll promise you he's wonderfully improv'd in a little time; He has said more than could well be expected from him, to make it out, *That a Community of Women is no Sin.* He likes any thing that's common, but *Common Prayers*; and if that Part of the Book is not sufficiently answer'd, I'm much mistaken; so far I believe, we have out-done the *Church.*

Errour 9. The *Church-Party* are not generally those very Wise Men, as they are represented. They daily enrich their Enemies, and give little or no Encouragement to their true Friends; don't shew any great Love or Regard for their Religion; are not half so industrious, so hearty, so united in their Endeavours, to preserve their Church in its due Splendour and Reputation, as others are to eclipse her Glory, and depress her to the very Ground. The Book, you see, is faulty in this Particular. The *Dissenters* are wise; they do all within the compass of their Power, to keep up their Conventicles with Number and Riches, while the careless *Church-Men* mind little but to talk, drink, or swear for their Religion, and so leave it.

Errour 10. As to the fearful Bill, or Charge, drawn up against the young Counsellor; 'tis found defective in Form, tho' the Matter seems true. 'Twas at first very surprizing; he knew not what in the World to say to it. Now the *Saints* are inclin'd to think, 'tis all a perfect Mistake, because He flatly denies the Accusations: begins to appear again in Publick, and follows Mr. *Mouth*'s Ghostly Advice, *p.* 25. For who can believe the Man guilty of an evil Act, that with Heart of Stone, and Face like Brass, can tell the World he is not so? If the Relations are for Law, He has Skill enough in that to evade their Trial. He knows when to *demurr*, and when *plead*. If they would punish him in any other Members, than the Offending Ones, out comes an *Audita Querela*; Let 'em demand the Bold Pyrate's full Restitution of the Virgin-Treasure, He returns a *Non est inventus in nostrâ Ballivâ*. And to secure his Right of Elections, proceeds by a *Quare impedit*; and is able to produce divers loose Precedents in these known Cases. But if all these Shifts and Projects fail, he can hide his Head in the *Low-Countries*, till Time has worn out the Memory of his Crimes; lest by continuing in any Part of this envious Nation, he should be stopt with a *Ne Exeat Regno*, and be undone for ever.

Errour 11. 'Twas one blind side of the Book, to propose the *Best Choice for Religion and Government*, as sufficient to persuade *Dissenters* to unite with the *Church*, where both these are in greatest Perfection. You may silence, but shall hardly persuade them; see it in Mr. *Maggot*'s Case. At first reading the Book, he was startled, and crept close into his Wool for shelter: But now being warm'd and reviv'd by his Sheep's Cloathing, begins to be more brisk and airy;

airy; will not allow the Church to be the *Best Choice*; because we the dissenting Brethren can't endure to own our Errours and Imperfections. 'Tis a Rarity to find one of a hundred, that will be prevail'd on by good Reason and Argument; the far greater number consulting with Men of *Stout* and *Obdurate* Consciences, (in which the Spirit of God never dwells) will sooner die, or venture the Ruine of Church and Kingdom, than recede one small step from their belov'd and destructive Practices.

But why all this noise about the Church? as if the Church was injur'd in our Choice of Sir *Anthony*: Is not he the Son of a Church? a moderate Church-Man? He goes sometimes to Church; and has been heard say, He was never at a Conventicle in all his time. Now, if Sir *Anthony* does sincerely love the Church, (as every true Member of it ought to do) He'll certainly in all Things, in all Times, Cases, and Circumstances, espouse her Interest; give her all the Demonstrations of Kindness and Fidelity, that can be given; Can any Man content to pull down that Church, wherein (if at all) he hopes to be sav'd? To despise or neglect, much less to spurn against a most *Pious Mother*, that has provided to make him happy in both Worlds? —— If by a *Moderate Church-Man* is meant, One that cares not how little he's concern'd in the Communion of it; One that's indifferent or cold in all the Parts of its Worship; that is not strictly ty'd up to the Rules and Orders of it, but is at Liberty to prevaricate, upon any Worldly Consideration; That to please or gratifie a Party, can omit, alter, or abbreviate the Church's Prayers; play fast or loose with his Religion; can betray the Church, to serve himself. He's properly no *Church-Man* at all, no true, no sound Member of it: Is rather like a Wooden-Leg, ty'd on, and taken off at pleasure, than by natural Ligaments and Nerves, knit to the Ecclesiastical Body. The Church often suffer'd, and can have no good from such loose, such false Professours. I see no Reason to engage the *Dissenters* to excuse such a *Moderate Church-Man* as before describ'd; since it is not very probable, that a Man can be true to another Party, kind to other Religions, who is unfaithful to his own. But if by a *Moderate Church-Man*, is signify'd one, who being a true Christian, cannot dissemble with God and the World; gives *Cæsar* and the *Church* their due Respect and Deference; is yet of that sober, meek, patient and charitable Temper, as to pity and pray for his very Enemies; Is not for taking advantages of all Offenders; nor for insisting strictly on the *Summum Jus*, the utmost Rigour or Extremity towards them: But, demeaning himself so equitably and fairly in the Administration of Justice, in Differences and Contests, and generally in his Dealing with all Men, as to promote the Welfare of Mankind, and as much as is possible for an honest Man to do, for preserving of Concord and Amity one with another: Such a Benign, Lovely, Christian Temper does the Church of *England*, above all others, commend and practice at this day; Has ever esteem'd it her Glory to keep the *Medium* between the Two Extremes of *Severity* and *Remissness*: Such Moderation as the *Dissenters* never us'd towards her, when they had the Power; nor

Errour 12.

can

can they ſhew it to one another, when ever their Circumſtances ſhall happen to require it.

Error 14. Oh! But Sir *Anthony* was a Fellow-Sufferer with the *Diſſenters*; was ſecur'd, and carried to Priſon, (when the Government was in Danger, and he ſuſpected as an Enemy) though he call'd himſelf a Church-Man. And have not *Diſſenters* Reaſon to look on him as a Friend, whate'er the Book ſays to the contrary? 'Tis no matter for conſidering the Cauſe; whether our Perſecution was or was not for Righteouſneſs ſake; whether *Diſſenters* then ſuffer'd as Chriſtians, or for ſome other Reaſon? But ſuffer they did, That remains ſo freſh in our Memories, that we can neither forget nor forgive it.

We are unwilling to remember (on t'other ſide) how miſerably the Loyal Epiſcopal Party were plunder'd, ſequeſtred, decimated, dungeon'd, ſtarv'd and often ſtunk to death; what Oaths and Covenants were rigorouſly impos'd on the Wicked; what reſtraints were laid upon their Liberties, both Civil and Eccleſiaſtical; tho' all this while they had Law and Right ſtanding for them. But the Saints at that time (Ruling by the Law of Liberty and good Conſcience) publiſh'd an Ordinance of Parliament, in the Year 1645. "That if any Perſon hereafter ſhall at any time uſe, or cauſe to be "uſed, *The Book of Common-Prayer*, in any Church, Publick Place of Wor"ſhip, or in any private Houſe or Family, within the Kingdom; the "firſt Offence Five Pound; the ſecond Ten; the third to ſuffer One "whole Year's Impriſonment without Bail or Mainprize. *This had been hard indeed, if the Saints had not done it!* But they were encourag'd by Honeſt *Cromwel*, who publiſh'd an Order, *Novemb.* 24. 1655. "That no Per"ſon who had been ſequeſtred for Delinquency, been in Arms againſt the "Parliament, adhered to, abetted or aſſiſted the Forces rais'd againſt "them; ſhould keep in their Houſes or Families, as Chaplains or School"maſters, for the Education of their Children, any ſequeſtred or ejected "Miniſter, Fellow of a Colledge, or School-maſter, nor permit any of "their Children to be brought up by ſuch—That no ſuch Perſon of the "Church of *England*, ſhou'd any where adminiſter Baptiſm or the Lord's "Supper, or Marry any Perſons, under ſome ſtrange and hard Penalties, which I think improper to mention, and I hope our Judges will not inſiſt upon that Point; for then our Argument falls to the Ground, our loud Complaints of Suffering muſt perfectly ceaſe. I have ever admir'd the Wiſdom and Policy of the Diſſenting Guides in this, as in many other things, like that of the *Romiſh* Clergy, *To keep the People in Darkneſs*, not permitting them to know the *Truth*, or read the Books that have been written in defence of it; no, not ſo much as to acquaint themſelves with the Common Prayers, to underſtand them; and all that while the unknowing People might rail with a better Grace, with ſome ſhew of Honeſty; becauſe they not erring againſt Knowledge, their wilful Ignorance may be ſome, tho' a very lame excuſe for their Separation from the Church of *England*.

'Tis

'Tis needleſs to multiply Particulars; I might in the Presbyterian Mode increaſe the Number to Two and fortiethly, when all might be reduc'd to three or four Heads. If I'm not much miſtaken, the Book will be ſufficiently baffled, when I have added one more, which I take to be *Inſtar omnium, viz.* How unconcluding and inconſequent is it, to ſay, That becauſe ſuch and ſuch Members have many notorious Faults, therefore the Diſſenters ought not to Vote for them? Alas! the Saints themſelves are not free from Vices of the ſame kind (tho' they don't own them) and ſo the moſt corrupt Members are the moſt agreeable Perſons to underſtand their Secrets, to be entruſted with their Deſigns. To ſay, A Man's bad, as bad as may be, and offer that as a Reaſon againſt the Diſſenters Electing him, is altogether as improper, as to deny Birds of a Feather their natural Society: For, if the Blood and Treaſure extorted by them, the Spoils and Ravages of the late War, the enſlaving and oppreſſing all Ranks of Men; and (what's above all) the horrible Murder of an excellent, incomparable Prince, amount not ſo high as to be accounted any Sin; what can it ſignifie to be corporally Vile? To be guilty of that common, that venial Sin of Uncleanneſs among them? But leſt this duller heavy Trot of Proſe ſhou'd tire the Patience of our prudent Judges, be pleas'd to take *The Vindication of the Saints*, in this ſmoother and more delightful Amble of a late Poet.

A new Poem:

Liſten, Dear, Holy, my Beloved Friends,
To th'cutting Scandals our Oppoſent ſends;
And join with me t'aſſiſt our Burrough's Knight;
Let's vindicate our Members to our Might.
It cuts to th'quick to ſee our Corporation
Carry the Looks of Shame and Lamentation;
We'll not ſtand ſtill to ſee our Enemy batter
Our Tow'ry Caſtles, and our Knights beſpatter;
For if we dare but make one Sally out,
Wormly *and* Ware *will ſend Recruits, no doubt.*
What tho' our Knight a burning Letcher be?
What if his Son's to th'full as bad as he?
What tho' our famous Porringer-Publican
To tamper with the ſqueamiſh Maid began?
And our Ware-*Friend, the Phariſaith* Scot,
A Meal as well as Malt-Prize would have got,
And run away forthwith? Pray, Sirs, why not?
For Luſt and ripe Deceit are ſav'ry Spices
With us; not ſingly ſeaſon'd, grant 'em Vices.
Suppoſe his Worſhip, Mr. Openmouth,
To ſerve a Turn, ſwears flatly North is South?
If Maſter Maggot, *and old* Drugs Ponteus,
From plaguy Popery pretend to free us;

Tho' they are often forc'd to trim, to buckle,
And to the vilest Shifts sometimes to truckle;
What tho' enlightned Friends for once comply
To th' Substance, and the outward Form deny,
To keep up Trade and Christian Liberty?
What tho' the ven'mous Brazen Serpent vote
For's wealthy Lodger? Tho' he'd cut his Throat,
If 'twas not by that means, to gain a Groat.
When Coin runs thin, when Times are hard and pinching,
From hungry Justice then methinks best flinching.
The Scot *by vig'rous Praying turn'd the Penny;*
For Women largely drop when they have any.
Some ask, Why all this Privacy in Prayer?
Why pretty Cousin, and a Sister fair,
In one House might not holy Notes compare?
Some fulsome, rank Hypocrisie can smell,
In a Religion stooping to the Tail,
But to my wiser Friends I now appeal.

In Imitation of *Hudibras.*

Shou'd Pray'r or Sanctity be made
A Tool to work lascivious Ends?
Both, Bad; but sure his midnight Trade
Abuses less the sober Friends.
For every one does not espy
The Husband put to By--by--by,
When Fowl and Gravy-Sauce appears,
In pious Lust up to the Ears,
Nor yet the pretty Dance he takes,
When Ware-Chimes *the Musick makes;*
When Friday-*night is thought the best*
To play fine Pranks 'bove all the rest;
The watchful Wives set ope Back-doors,
To be his Proselytes and Whores;
So paying off the Men's old Scores,
Whilst they securely lodge above,
Attending on their Barely-Jove.
Pity; another brisk young Squire,
Flask'd away Five Pounds like Wild-fire,
To build this Holy Scot *an Hive,*
To make his Bees the faster thrive;
And ne'er once come to taste the Honey,
Shedd *smelt so rank of Smock and Money.*
Besides he heard from trusty Scout,
Of the Rencounter that fell out,
At Questions and Commands 'th' Field,
The Ladies being forc'd to yield:

So

So truly give his Worship's due,
In time he prudently withdrew;
Cuckoldry might have been his Fate,
His Off-spring mungrellis'd; Estate
Might dwindled be into decay,
Whilst Wife and sharping Gamsters play.
Ah, Scot! thy Handkerchief can't dry
All Tears that fall from lustful Eye.

Ye knew his Country-Predecessor
Was such a Sanctity-Professor;
His Love one Object must out-ride;
He then on two Wives got astride;
Witness the Wades-Mill *Evidence,*
Who had it from a Lard of Sence:
Nay, as their Pastors, so their Flock,
Place all their Comfort in the Smock.
Incestuous Opportunity
Made one with his Wife's Sister lie;
Another Saint to London *went,*
With Country-Diet not content;
Nor being us'd to Town-Intrigue,
Gave such Discov'ries of the League,
That tho' he had secur'd his Whore,
Came Towns-men knocking at the Door;
Your Business, Sir; who want you here?
Are you not, pray, mistaken, Sir?
Says shame-fac'd Miss: With that dash'd in
Friend Tarr, *and under Bed of Sin*
Found Fornicator.

The Daughter of an Indian *Weed,*
With many more in place succeed;
Teach Men the Art of groping Hens,
And Grope for Grope makes them amends.
Wou'd every Man his Butt'ry shut,
Then neither Mealman's Dog, nor yet
A sharper Curr cou'd steal a bit.
Cheer up, my Friends, Flesh has its failing;
What if in Burrough 'tis prevailing,
The matters not worth our bewailing:
For I have made it very plain,
Our Neighb'ring Saints are much more vain.

If this piece of Poetry works kindly for the *Dissenters*, we'll set a pleasant new Tune to't; it may be more grateful to some of our Saints, than any

Hymn or Pſalm of *David*, metred and ſet by the greateſt Art of honeſt *Hopkins* and *Sternhold* in the Beginning of the Reformation.

Now we have ſweetned the Court, and put all into ſome good Harmony; before the Jury goes out to agree upon their Verdict, 'tis proper to hear ſome able Counſel on both Sides, relating to this Cauſe

Between the { *DISSENTERS*, and the *CHURCH.*

Judge. If you ſay no better for the *Saints*, than has been hitherto offer'd, in their Defence againſt the *Book*, I give my Opinion, That after all their Articles about the Errours and Inſufficiencies of it, the ſober Party are Ten or Fourteen times worſe than they ſeem'd before this Trial. But let the Jury do as they ſee fit; I am not to prejudicate, I am bound to let you know, what I apprehend to be good Senſe and Law; to inſtruct, not to govern you? Pray attend to the Counſel; for, *Firſt*, the *Diſſenters*; *Secondly*, the *Church*. We'll hear them with Patience.

Diſſent. Advoc. My Lord and Jury! I'm retain'd in the *GOOD OLD CAUSE*; I'm for *Conventiclers* againſt *Church-Men*. I muſt tell the Court, That the Cauſe before you at this time, is very weighty; the Peace of our Town, the Welfare of our Country depends upon it. The firſt Argument I ſhall offer for the *Saints*, is their *Infallibility*: Every Diſſenter from the Church, carries an undoubted Pope in his own Breaſt; ſo that 'tis ſtrange, nay almoſt impoſſible for him to be miſtaken, in my Opinion; Though all other Men find the woful Infirmities of Humane Nature, the Weakneſs and Short-ſightedneſs of their Underſtandings, and the daily Experience how prone they are to Errours and Miſapprehenſions; yet the *Saints* are alway ſure, poſitive, and peremptory, that they are in the Right, and all others in the Wrong that differ from them: The early Prepoſſeſſions of their Opinions, the powerful Prejudices of Education, an implicit, and unexamin'd Belief of what their Guides and Leaders teach 'em, have ſuch mighty irreſiſtable Force upon their minds; That they no more doubt the Truth and Goodneſs of any Cauſe they're engaged in, than they queſtion the Certainty of the Scriptures, or the plaineſt Demonſtrations in the Mathematicks. Can it be ſuppos'd that Men, who paſs for Saints, can have any Pride, Partiality, or Self-Conceit, to put them out of the Right Way; or that they can poſſibly think more highly of themſelves, and their Way, than in Duty they ought to think? If not, The *Conventicle* is better than the *Church*.

Church Advoc. My Lord, and the Court! I am for the honeſt *Church-Men*; was in hopes, That the *Diſſenters* had been ſick of their Old Cauſe; I know ſome of the Wiſeſt of them, wiſh they had never been at Controverſie with the Church; they have had ſuch ill luck as to be worſted in all their Arguments; In anſwer to this, of *Infallibility*; The *Church-Men* truly ſay, That as there's but one Independent, ſo but One Infalli-

ble

ble Being, which is GOD. We derive all our Gifts from that Fountain; and no Man can be ſure of any Point of Faith, but as he's directed by the known Dictates of that Infallible Wiſdom. That the *Diſſenters* are not void of Miſtakes, ſeeing they do apparently contradict and oppoſe each other, and frequently themſelves too in Matters of Religion. That the things wherein we differ are confeſſedly diſputable; and therefore not certain; and every *Diſſenter* agrees to this, That the *Church* is the Beſt Religion and Government, next to that of his own particular Fancy and Opinion, and by conſequence muſt be really beſt, as being held ſo in the moſt general Eſteem and Approbation of Religious Men. The *Presbyterian* would rather turn *Church-Man* than be an *Anabaptiſt*; The *Independent* would do ſo, than be a *Quaker*; The *Quaker*, was he to change, would chuſe the Church, ſooner than any other Perſuaſion in *England*; ſo that the Church being voted for on all hands, to have the *ſecond Place*, to be approv'd before and above all other, but that which the particular *Diſſenter* pretends to, it may well be concluded by Majority of Voices, to be the *BEST*, to be preferr'd to any ſingle Opinion whatſoever, which has no other Foundation to ſupport it, but it ſelf: And this particular Opinion, upon due Enquiry, may proceed from nothing but Humour or Intereſt; the Conduct of a miſ-inform'd Judgment, Paſſion, Self-Love, Fancy or Miſtake, more than the *Real Concerns of Truth and Piety*; both which are conſtantly defended by This Church: A Church founded on the firmeſt Rock, againſt which the Storms and Tempeſts, the Policy and Force of Hell have not yet totally prevail'd; nor ever will, unleſs by our Diviſions and Contempt, we provoke the Vengeance of Heaven to remove her from us.

Diſſent. Advoc. Yet, Brother! we have terribly ſhak'd your Church; and it ſeems but in a tottering Condition, at this time. Though Hell can never prevail ſo far, but that there ſhall be a Church to the end of the World; yet this is not meant of a National, but the Univerſal Church of Chriſt.

Ch. Advoc. I grant, that many National Churches, where Chriſtian Religion had a long time flouriſh'd; have been deliver'd up into the Hands of Turks and Infidels; we have then the greater reaſon to look about us; And if there ſhould be no Remedy, but that our Church muſt fall; ſhall *Engliſh-Men* throw it down? Will it be any Credit to *Diſſenters*, to overturn the Church? or to grow unreaſonably fond of thoſe methods (to ſtrengthen the Proteſtant Intereſt;) which the Malice and Subtilty of the Devil and his Inſtruments have contriv'd to deſtroy it?

Diſſ. Advoc. That in all their Diviſions the *Diſſenters* will tell ye, they have no ill Deſigns upon the Church; only are for the Advancement of the Reform'd Religion, into a greater Perfection than the Church of *England* is yet arriv'd at, in theſe *four* Points: *Doctrine, Worſhip, Diſcipline*, and *Life*.

Ch. Advoc.

Ch. Advoc. I wish you had no worse Ends than these in your Separation! and that upon fair Trial it may appear, that these Ends are possible to be obtain'd, by this Means; the People are put in Expectation of a Blessed Change; a fine New Church-Government, a *Presbytery* for an *Hierarchy*, and perhaps not long after, a Government of State, instead of a King.

Diss. Advoc. Let me proceed distinctly; I hope I may be able to satisfie the Court. *First*, For Doctrine, we are for proposing higher Notions than that Church ever taught; To feed the People with stronger Meat, than with which the Church has fed her Children; To preach the Doctrine of God's Secret Decrees; To make the People Believe, that the Lord has no more to lay to the Charge of an Elect Person yet in the height of Iniquity and Excess of Riot, committing all the Abominations that can be committed, than he has to lay to the Charge of a Saint Triumphant in Glory; That God permits Sin, that there may be room enough in the Play for Pardoning-Grace; And many other such Doctrines, as tend more to the Edification of the People, than you can meet with in the Church of *England*.

D. *Crisp*, p. 274, 275.

Ruth. on *Dan.* 6. xxvi. before the *Commons*, in the Year 43.

Ch. Advoc. 'Tis strange, that Men should glory in their Shame, value themselves for such wild Notions as never before obtain'd in the Church of God! Herein you excell the Church, in Fancy, in Errours, but not in Truth. Our Doctrines are Faith, Hope, Charity, Humility, Peace, Meekness, Justice, Patience, Obedience, and Perseverance to the End: Our Ministers teach the same Truths that our Dear Saviour and his Apostles taught, Sound and Orthodox; The Words of Eternal Life; tending truly to Edification, to build Men up in the Unity of the Church; To grow in Grace, in Knowledge, and in all Vertue. I would to God, the *Dissenters* might be in Love with such Edifying Doctrines as these are: But, alas! This talk of higher Notions, of greater Edification, is many times mere Wantonness, and Instability of Humour; and too often rather Fancy than Effect: Men conceit that they are better edified, (not when they are more fully instructed in any weighty Point of Faith, or more perfectly inform'd in some necessary Duty, or more efficaciously mov'd to the Practice of what they know; but) when they are more gratified and pleas'd at the hearing of a Sermon, or the like. Those that are troubled with these itching Ears, instead of being edified, are commonly the most ignorant of all Men; they often make an unwise choice in their Teacher; and provoke God to leave them to the Vanity of their own Minds: when they depend rather on the suppos'd Abilities of a Man, than the Blessed Influences of the Holy Spirit; and look more at *Paul that plants, and Apollos that waters*, than at *God that gives the increase*. For it is the Blessing of God alone, and not any Man's Skill in dispensing them, that make the Word and Ordinances any way beneficial to us; with the help of his Grace, those Means of Instruction, which we sometimes the most undervalue, may be profitable to our Salvation; without it, our Ears or Fancies may be entertain'd; But we cannot be edified by the most

2 Tim. 4. 5.

fluent

fluent and popular Tongue, nor the most melting and pathetical Expressions in the World; but much less by such Doctrines as were taught by the *Dissenters* when the Church was down. I tremble to name them! That the "Scriptures cannot be said to be the Word of God; and are no "more to be credited than the Writings of Men, being not a Divine "but Humane Tradition. That God has a hand in, and is the Author "of the Sinfulness of his People; not of the Actions only, but of the "very Pravity which is in them; That all Lies come out of his Mouth; "That the Prince of the Air, that rules in the Children of Disobedi-"ence, is God. That in the Unity of the Godhead, there is not a Tri-"nity of Persons, but that 'tis a Popish Tradition; That the Doctrine "of Repentance is a Soul-destroying Doctrine; That Children are not "bound to obey their Parents at all, if they be ungodly. That the Soul "of Man is mortal, as the Soul of a Beast; That there is no Resurrecti-"on at all of the Bodies of Men; nor Heaven nor Hell after this Life. These are only a Taste; not all, nor the hundredth part, nor the worst of those Doctrines taught by *Dissenters* in the late unhappy times; when the wholsome Food of the Soul, and the Dispensers of it were quite laid aside: So much for *Doctrine*.

Vid. *Catalog.* and *Discovery* of Errours.

Diss. Advoc. I protest, Brother, you have been too hard for me in this; but, Gentlemen of the Jury, Truth may be on our side next time: If we don't excell the *Church* in *Doctrine*, let's try for *Worship*. Do you think that our Spiritual way of Worship, is not better than the Forms of the Church? That a Liturgy, though made and review'd with that Prudence and Moderation, Care and Circumspection, Wisdom and Piety, as any thing extant in that kind; can be so good, as the sudden, indigested, *extempore* Effusions of our Gifted Men? Do you imagine, that Inspir'd Men can be guilty of any undecent, incoherent, irreverent Expressions, as some will complain of 'em for? Or that a Form of Prayer can be so prevalent with the God of Order, as a saying just what the Spirit hints? What say you to that?

Ch. Advoc. I am sorry you should so far undervalue the Prayers of our Church, and your own Judgment, in comparing any performances of Prayer in your way, to the most excellent Liturgy of the Church of *England*: I durst put it upon this Expedient; Let any Prayer made occasionally and *extempore*, by the ablest and most cautious (of those that magnifie the Conventicle way, and despise ours,) be taken exactly in Writing, and publish'd to the World, I am very well assur'd, that one Man, without any great pains, may find more things exceptionable in that single Prayer, in a short time, than the several Parties of *Dissenters*, with all the Diligence they have hitherto used, have been able to discover in the whole Service of the Church, in more than a hundred Years. Our Prayers, as to the Substance, are what Christ and his Apostles us'd, in a Language understood by all those that are concern'd in them; to which we may all safely say, *Amen*. But for sudden Prayers, though they may happen to be good, yet for the greatest part they are dangerous;

some-

ſomething of Hereſie in every Sentence, ſome Indecencies and Abſurdities may be in every Word. Reflect upon the *Diſſenters* in that time when this Liturgy was out of uſe, and every one left to his own Liberty. 'Tis ſcarce poſſible to believe what wild and prodigious Extravagancies were upon all occaſions uſed in Holy things; eſpecially in Prayer, the moſt immediate Act of Worſhip and Addreſs to God. 'Tis an Affront to the Majeſty of Religion, that there ſhou'd be any thing in it, Childiſh and Trivial, Abſurd and Frivolous; that its Sacred Myſteries ſhou'd be expos'd to Contempt and Scandal; by that Levity and Diſtraction, that Heat and Boldneſs, thoſe Weakneſſes and Indiſcretions, thoſe looſe, raw and incongruous Effuſions, which in moſt Congregations of thoſe times did too commonly attend it. How can there be that Sobriety, that Senſe and true Devotion in an *Extempore* Prayer, (where the Mind is employ'd to find out Words; and looks more like ſtudying or making of a Prayer, than Praying,) as in thoſe Publick Forms, which are conſider'd and fixt; where the Spirit or Soul has no more to do, than to mount upon to Heaven with the Wings of true Devotion, and offer her Requeſts (in theſe Words) *at the Throne of Grace?* Was it any Amendment, inſtead of praying, *From Fornication, Goood Lord, deliver us*; to ſay, with a *Diſſenter*, *Lord, Unluſt us?* To leave out our admirable Collects for the peaceable and orderly Government of the Church, and inſtead of theſe, to blaſpheme the Almighty! by telling him, "If he did not finiſh the "good Work which he had begun, in the Reformation of the Church, "he wou'd ſhew himſelf to be a God of Confuſion; and ſuch an one, "as by cunning Stratagems had contriv'd the Deſtruction of his own "Children? That God wou'd bleſs the King, and mollifie his hard "Heart, that delights in Blood; For that he was fall'n from Faith "in God, and become an Enemy to his Church? Let thy Hand, we pray "thee, O Lord our God, be upon him, and upon his Father's Houſe! But "not upon thy People, that they ſhould be plagu'd. O God! O God! "many are the Hands lift up againſt us; But there is one God, it is thou "thy ſelf, O Father! who doſt us more miſchief than they all. We "know, O Lord! that *Abraham* made a Covenant, *Moſes* and *David* made "a Covenant, and our Saviour made a Covenant But thy Parliament-"Covenant, is greater than all Covenants: with abundance of ſuch intolerable ſtuff as this. I cou'd name Places, Time, and Perſons, but I forbear.

Vid. *View of Troubles*, 2d. *Part*, Edw. Gan.

Judge. Have you any more to ſay upon this Head, concerning *Worſhip*, for the *Diſſenters?*

Deſſ. Advoc. My Lord, 'Tis the Way they have been us'd to; and 'twill be hard to perſuade them to try any other.

Judge. If that be all; go on to the *Third Head*, about *Diſcipline*, or Church-Government; I am willing to hear all out.

Diſſ. Advoc. We thank your Lordſhip, and the Court; we have not much to ſay in This; But New Lords, New Laws; we are for Change; and rather than not have ſome Amendment in thoſe things we have ſo long

long preach'd against; nay if all that old Discipline is not laid aside, we'll venture the losing of all the Religion we have, rather than submit to the Church.

Ch. Advoc. I'm sorry you have no better Argument than Obstinacy. When People cannot but acknowledge the Doctrine and Worship of a Church to be according to Truth, 'tis a Weakness, an Absurdity, to find fault with its Discipline, which was appointed for the better Performance of Religion: And the parting from that which is well establish'd, the dis-settling of that which is well fixt, is not the way to greater Purity and Perfection, but to the Corruption and Decay of Religion; unless you can shew, that the Church was so much over-seen, as to constitute Canons and Orders, inconsistent with, or destructive of the Establish'd Religion. Wou'd the Church be so careful to Reform from Popery, and to deliver a Pure Religion down to Posterity; and not likewise take care of such a Discipline as might preserve the Esteem and Practice of that holy Religion? Prove any Order of our Church sinful, or not correspondent with Religion; that Order, that Usage shall immediately be discontinu'd. This, I am sure, you and all the Dissenters in *England* cannot prove. The single and plain Question then is, Whether the Government of the Church, or That among Dissenters, is to be chosen by any Wise Man? Look back upon the Changes made in Church-matters, by Dissenters, in the late Sanctified Times; Those Changes, those Alterations, were not so conducive in their Nature for the Edifying and Well-governing of the Church, as those things which they illegally remov'd. As for Instance: The Ordination by a Bishop, accompanied with Presbyters, was more certain and satisfactory, than that by Presbyters, without a Bishop. Was it not better to have Forms of well-compos'd Prayers, than to petition, or rather affront the Almighty with Noise and Nonsense? Was it not better to repeat the *Creed* standing, than to leave it quite out of the *Directory*? Was it an Advantage to Christian Piety, to change the Gesture of Kneeling in the Sacrament of the Lord's Supper, when the Sacred Elements are given, together with Prayer, for that less-reverent one of Sitting? or Sitting especially with the Hat on, as the most uncomely Practice of some was and is? The *People* being taught to cover the Head, while the *Minister* was to remain bare among them. —— Was the Alteration of giving the Elements, an Amendment? Read the *Directory* for Publick Worship, in the time when the Dissenters did their best to excell the Church; *Take ye, eat ye; This is the Body of Christ which is broken for you; This Cup is the New-Testament in the Blood of Christ, which is shed for the Remission of the sins of many.* The Words denoting Christ's present Crucifixion; and either actually, or in the future certainty of it, give countenance to the *Romish* Sacrifice of the *Mass*. —— Nor was the Civil Pledge of the Ring in Marriage better'd by the Invention of some Pastors, who took a Ring of their Women-converts, upon admittance into their Church. The Forbidding the Observation of *Christ*'s Nativity, and other Holy-days, did not add one Hairs-breadth to the Piety of the Nation; but, on the other Hand,

it took at leaſt from the Common People one ready Means of fixing in their Memories the moſt uſeful Hiſtory of the Chriſtian Religion.— 'Tis poſſible for meer Dwarfs in Underſtanding and Policy to contrive an Alteration in Government that may be pleaſing to themſelves for a time, during their Paſſion, and the Novelty of the Model in their own Fancy, not yet diſturb'd by ſome unforeſeen Miſchief or Inconvenience: But 'tis extreme difficult, upon the whole matter, to make a true and laſting Improvement, fitted and fram'd to all Caſes and Circumſtances of Affairs in Religious Obſervances. So that if we make a fair Compariſon, and let Experience and Reaſon rule in this Caſe, we muſt ſay, That the Government of the Church is Beſt ſtill.

Diſſ. Advoc. If we have got no Ground of the Eſtabliſh'd Church in Matters of *Doctrine*, *Worſhip*, and *Diſcipline*, I hope it may be granted we have the Advantage, by much, in the *Purity of Life*: We are holier and leſs offenſive than other Men. If you'll not allow That, we are certainly far more demure and private in our Vices, more wary and cautious in letting Faults be ſeen by the World; while the Church-men are moſt careleſs in that Point, and ſeem far worſe than they really are.

Ch. Advoc. 'Tis worth our obſervation, That no Argument has hitherto been offer'd in favour of the Diſſenters, but carries a ſufficient Confutation along with it. I have the Charity to think well of ſome Men, who, out of a true deſire of pleaſing God, having no worldly Deſign at the bottom, do in ſome Circumſtances differ from us. I am perſwaded there are many well-meaning Diſſenters, who from their Heart deteſt all known Wickedneſs: And ſuch only will rightly conſider the Miſchiefs of Separation, which every one that truly fears God, ought moſt carefully to avoid. The Church of *England* loves Religion and Goodneſs in all Men; and declares, there's nothing more Valuable in the World; but cannot excuſe the Body of Diſſenters from being the Occaſion of many Impieties in the Nation. Their very Separation deſtroys the true Spirit of Religion, which is Charity; it lets looſe great Numbers, who cannot govern themſelves; moving them to live Atheiſts or Idolaters; to pour Contempt upon the whole Church of Chriſt; confirms Men in their evil Courſes, and expoſes the Church as a Prey to the Common Enemy. Gentlemen! give me leave to ſay, That to propoſe Maintenance of Charity and all Virtue, by overthrowing the Church, is as improbable a Project, as his who in *Henry* the Seventh's time propos'd a Rebellion without *Breach of the Peace*. When the Government of King and Biſhop was ſubverted, there were preſently as many Religions as Men; monſtrous Swarms of Errors and Hereſies broke in upon us, more than had been before known in the Church of God; and upon this, an Inundation of all ſorts of Wickedneſs over-ſpread the Land: So horrible was the Effect, that one of their own Authors tells us, "That for many hun-
Edw. Gangr. "dred Years there had not been a Party pretending Godlineſs, Tenderneſs "of Conſcience, Straitneſs, above other Men, (as this Party did) that has "been guilty of ſo many Sins, horrible Wickedneſs, provoking Abomi-
"nations,

" nations, as they are. Hell ſeem'd to be broke looſe, to have invaded " all Quarters, in deſpite of their *Covenant*, and all the little Schemes of " their ſo-much-magnified *Reformation*: That they have overpaſs'd the " Deeds of the Prelates, juſtified the Biſhops, in whoſe Time never ſo " many, nor ſo great Errors were heard of; much leſs ſuch Blaſphemies, and " Confuſions. We have worſe things amongſt us, more corrupt Doctrines, " and unheard-of Practices, than ever were in all the Biſhops days. Our " Reformation is become a Deformation: We firſt put down the *Common-* " *Prayer*, and then ſome put down the very Scriptures, ſlighting and blaſ- " pheming them: Some caſt down Biſhops and their Officers; others caſt " to the Ground all Miniſters, and all the Reformed Churches: Some had " caſt out the Cere[illegible]ies in the Sacraments; others had caſt out the Sa- " craments themſelves. With abundance more, too tedious to repeat.

Another of their Authors tells the Parliament, in a Sermon, " That " the Covenant cries (God grant not againſt you) for the Reformation " of the Kingdom, the Extirpation of Hereſies, Schiſms, Profaneneſs, *&c.* " Theſe Impieties abound, as if we had taken a Covenant to maintain " them; ſince it was taken, Theſe Sins, which we have Covenanted " againſt, have more abounded, than in the ſpace of ten times ſo many " Years before. Jenkyns Serm. 46.

Another makes this Remark, " That one of the Fruits of this Bleſſed " Parliament, and of thoſe two Sectaries (*Preſbyterians* and *Independents*) " is, That they have made more *Jews* and *Atheiſts* than are in all *Europe* " beſides. 1648.

Gentlemen of the Jury! You may ſee by what means it was, that this Nation came to be peſter'd with Opinions and Practices, beyond the Example of former Ages, to the infinite Prejudice and diſhonour of our Religion and Nation: You may gueſs what a bleſſed Reformation we may expect from the Ruine of the Church: The ſame Cauſes, ſet on foot by the ſame Principles, will eternally produce the ſame Effects: And tho' Men at firſt may mean never ſo well, yet Temptations will inſenſibly grow upon them, and Accidents occur, which in the Progreſs may carry them infinitely beyond the Line of their firſt Intention, and engage them in ſuch Courſes, out of which, when they come to diſcern their Errour, it may be too late for them to retire.

Diſſ. Advoc. 'Tis in vain to plead againſt Matters of Fact; but I would have you know, our Diſſenters are more for *Spirit and Truth*, more modeſt, and peaceable, than thoſe of that Time; we are more conformable to the Laws, leſs turbulent and offenſive to Government; and, generally ſpeaking, did we believe that our Sc[illegible]m or Separation from the Church was a Sin, or the Occaſion of Sin, we ſhould no longer remain in the Practice of it, but preſently join with the Church, and never more forſake her Communion.

Ch. Advoc. You may gueſs at the Spirit and Temper of the Diſſenters, by their obſtinate and indefatigable Stiffneſs in Oppoſing the Church. Let the World judge; let themſelves be Judges in this Caſe: When the

Church requires no Popiſh, no Antichriſtian Terms of Communion; when the Diſſenters can offer no Argument that has not been abundantly anſwer'd; they entrench themſelves within their ſtrongeſt Holds of Stiffneſs and Reſolution, never, never to yield, tho' they are ſufficiently convinc'd and baffl'd. If the Diſſenters have any thing more of Moderation and Peace, than appear'd in the late Times of Anarchy and Confuſion, we are oblig'd to *the Church, the Pillar and Ground of Truth*, and to the Civil and Eccleſiaſtical Laws, that lay ſome reſtraint upon them. But once remove This Church, or quite let looſe the Reins of Government, and we ſhall ſoon find what manner of Spirit does influence theſe Men.—— The firſt Race of Diſſenters were far more for Unity and Peace, than thoſe are; they meddl'd not with Things out of their Line, nor mixt themſelves with Matters of State: All they deſir'd was, to have no Violence offer'd to their Conſciences. When they could not conform as Miniſters, they did as Private Chriſtians. Men that were moſt eminent amongſt 'em for *Learning, Piety, Preaching, Writing, Experience, and Fame*, have done more towards the Unity of the Church, than our Modern Diſſenters do at this day. They have own'd our Communion lawful; they have receiv'd the Communion kneeling; they have bred up their Children to the Miniſtry of the Church; they have join'd in the Liturgy; they have been married according to the Form of it. *The ancient Nonconformiſts would not* ſeparate, *tho' they feared to* ſubſcribe.

But now the Government has been ſo kind to ſettle Liberty of Conſcience by a Law, our Conſcionable Men turn their Backs upon the Church, and make no ſcruple (tho' by cauſeleſs Separation) to cut themſelves off from its Communion; not conſidering, that nothing, next to the Glory of God, ſhou'd be more heartily deſir'd and endeavour'd by all Men, than *the Unity and Peace of the Church*; and conſequently, there's ſcarce a greater Sin than *Schiſm* is, that rends and divides it: A Sin (if you believe the ancient Fathers) that ſhuts Men out of Heaven; a Sin that cannot be expiated by the Blood of Martyrdom. This is the Senſe which the beſt and moſt pious Chriſtians that ever liv'd had of it; "That 'tis "better to ſuffer any thing, than that the Church of God ſhou'd be rent "aſunder: That 'tis every whit as glorious, and a far greater Martyr- "dom, to die for not dividing the Church, than for refuſing to ſacrifice "to Idols: That a Perſon going from Church to Schiſmaticks, tho' in "that capacity he ſhould die for Chriſt, yet can he not receive the "Crown of Martyrdom: That ſuch a one has no Part in the Law of "God, or the Faith of Chriſt, or in Life or Salvation: That without "this Unity and Charity, a Man cannot enter into the Kingdom of "Heaven; tho' he ſhou'd deliver up himſelf to the Flames, or caſt his "Body to Wild Beaſts, yet this wou'd not be the Crown of his Faith, "but the Puniſhment of his Falſhood; not the glorious *Exit* of a Reli- "gious Courage, but the Iſſue of Deſpair: He may be kill'd, but not "crown'd: He rents the Unity of the Church, deſtroys the Faith, di- "ſturbs the Peace, diſſolves Charity, and profanes the Holy Sacrament.

Theſe

Vid. *The Lawfulneſs of hearing the Publick Miniſtry, by Mr.* Nye, *Mr.* Robinſon, *&c.* See *Mr.* Corbet's *Nonconformiſt's Plea for Lay-Communion, Mr.* Marſhal, *Hiſt. Indep.*

Dionyſius *the good Biſhop of* Alexandria, *Vid.* Euſeb. *l. 6. c. 45.*

Theſe and many other ſevere things are to be found in *St. Cyprian.* And now, if the Glory of God, the Peace of the Church, and the Good of Souls, are as neceſſary, as indiſpenſible in theſe Days, as they were of old, How dangerous, how deſperate is the Condition of thoſe Men, who endeavour to deprive us of them? If Father *Mourh*, Father *Elymas*, Father *Pen*, and the reſt of our Diſſenting Fathers, can prevail with the unthinking People, to fall in love with their Vices; can be ſuch degenerate Chriſtians (if we may call them Chriſtians) as to make no ſcruple of Schiſm and Separation, which are ſo fearful and damnable; then the *Determination* will be ſo natural, the Caſe ſo plain, that the Jury will ſcarce need to go from the Bar to conſider any further of it. Cypr. de Unit. Eccl. *fol.* 181, 182.

Diſſ. Adv. I have no more to offer: We'll leave it to the Court.

Ch. Advoc. With all my heart; only beg pardon, that our Pleadings have been a little too tedious.

Judge. You Gentlemen of the Jury, I take you to be wiſe and honeſt Men, who will not contend ſo much for Conqueſt as Truth: You have heard this Cauſe debated by Learned Council on both Sides; go and conſider duly which of them is Beſt, for *Doctrine*, *Worſhip*, *Diſcipline*, and *Life*: How dangerous a thing it is to make Publick Ruptures in Church or State: Whether Church or Conventicle ſtands upon the beſt and ſureſt Foundation: Whether any Man's private Opinion or Fancy, Humour or Intereſt, ought to be advanc'd above the Judgment of the Ancient Fathers, the Practice of the Church for many hundred Years, or above the Quiet and Peace of a Nation. Remember, that *TRUTH* is now upon Trial; and that it will be to your laſting Reputation, if without partiality you do what's Right and Juſt, in defence of *Truth*. To that purpoſe, I give you more than ordinary Time; while I diſpatch ſome other Affairs of leſs moment, you may agree upon your Verdict. [*Exit Jury.*

Judge. Call in the *Quakers*.—— You ſtand here Indicted for Coining and Altering the King's current *Engliſh* Language, pretending a greater *Fineſs* and Propriety of Expreſſion than other Men; undertaking to teach the moſt Learned Doctors and Profeſſors in both Univerſities, and to contradict the whole Nation. You are Lords High Commiſſioners for *Teeing* and *Thouing*; but are under a Foreign, and therefore unlawful Authority: You had your Commiſſion and Example from *Ignatius Loyola*, the firſt Broacher of this whimſical Nicety; and may juſtly be ſuſpected and queſtion'd for it.—— What ſay you, Friends?

1 *Quak.* I ſay [*YOU*] to Many, [*THOU*] to One.

Singular, One, *Thou.* Plural, Many, *You.*

The Reaſons are,

1. Theſe Words are ſo uſed in the Bible, and all other Literal Tranſlations.

2. From their Agreement with the Second Perſons Singular and Plural in other Languages,

LATIN, *GREEK*, and *HEBREW*. As,

1. *Thou*

1. *Thou* is ſingular; becauſe in

	Latine,	*Tu*	
Σὺ	Greek,	*Su*	} is ſingular.
אַתָּה	Hebrew,	*Attah*	

2. *You* is only plural; becauſe in

	Latine,	*Vos*	
Ὑμεῖς	Greek,	*Humeis*	} is plural.
אַתֶּם	Hebrew,	*Attem*	

Judge. He that has any Judgment in the *Engliſh* Tongue, or is Maſter of any Senſe, will confeſs, That [*THOU*] is not of the ſingular Number, becauſe *Tu*, *Su*, or *Attah*, are ſo; but becauſe *Engliſh-men* uſe [*THOU*] in the ſingular Number; Neither is [*YOU*] of the plural, becauſe *Vos*, *Humeis*, or *Attem*, are of the plural; but becauſe *Engliſh-men* uſe [*YOU*] ſometimes in the plural Number. 'Tis the Uſage of a Nation, that is the Reaſon of their Language; and all *Engliſh-men*, except *Quakers*, uſe [*YOU*] to One, as well as to Many; The Variety of *Engliſh*, in this, being above moſt other Languages. And though we uſe [*THOU*] ſingular, for the more ſtrict Tranſlation of the Scripture; yet the Original is as capable to be tranſlated into [*You*] as *Thou*. The Tranſlations of the Bible may be varied, according to the commoneſt Uſe of a Language; but the perpetual Uſe of a Language does not depend upon one or more Tranſlations. 'Tis plain, that *You* and *Thou*, as all other words, have their diverſe Acceptations. We find in Scripture, and all other *Engliſh* Authors, [*YOU*] to One, as well as [*YOU*] to Many.

Gen. 18. 3, ——— *My Lord!* ——

4. *Let a little water, I pray* YOU, *be fetched.*

Job 18. 2. *Bildad ſaid to Job, How long will it be 'ere* [*YOU*] *make an end?*

Jer. 2. 28, ——— O *Judah* ——

29. *Wherefore will* YOU *plead with me?*

Jer. 3. 20. YOU, O *houſe of Iſrael!*

You, to one Lord, *You*, to one *Job*,

You, to one *Judah*, and *You*, to one *Iſrael.*

We find alſo that [*THOU*] is not only us'd to a ſingular One, but to a plural One; or a ſingular Many; as ——

Jer. 4. 1. *THOU, O Iſrael!*

29. *THOU, O City!*

Iſa. 26. 20. *Come, my people, enter THOU.*

In which places *Iſrael*, is a plural One, or ſingular Many; a *City*, is a plural One, or ſingular Many; *People*, is a plural One, or ſingular Many; and yet

Thou, O *Iſrael*! *Thou*, O City! *Thou*, O People!

2 *Quak.* But in ſtrictneſs, if it be proper for the Scripture to tranſlate *Thou* to One; why may not I ſay *Thou* to a King? to a Judge? a Miniſter? a Father now? as well as to ſay *Thou to GOD?*

Judge.

Judge. 'Tis not ſo proper to ſay *Thou* to a *King*, as to *God*; becauſe the King cannot judge of our Hearts, as God can: If we ſay, *Thou, O GOD!* He underſtands, whether we ſpeak with that Reverence and Honour to Him, which belongs to our Duty: But the King cannot tell our Honour to him, but by ſuch Words and Actions as declare it: And for other Superiours, (though *Thou* in Scripture be commonly us'd to them, according to other Languages, which have not ſo good diſtinction of Words for the ſecond Perſon as *Engliſh* has) yet, [*YOU*] in our Days being a Term of Reſpect and Civility, of Honour and Reverence; and [*THOU*] (except in Scripture, and other Literal Tranſlations) being a Word for the moſt part of Contempt, Inſolence, Imperiouſneſs, and Indignity: We ought to prefer *You* before *Thou*, though it be to One; And if other Languages have not ſo good a Propriety, to ſet forth their Humility towards, and to ſhew their Eſtimation of one another, we ſhould not contemn or diſpute againſt our own Language, becauſe others are not ſo good; but to uſe our *You* to a ſingle Perſon, ſince it has in it the fore-named Excellencies.

If you know not what belongs to a *Synecdoche*, read 2 *Cor.* 4. and you ſhall find the plural Number put for the ſingular, almoſt throughout the Chapter: He that has look'd leaſt into Ancient Authors will find long before *Ignatius Loyola*, or the Pope, the Plural put for the Singular, and the Singular for the Plural; and this Spiritual Fancy of *Toning* and *Thouing*, cou'd never have taken place, with any ſort of Men that had not been Strangers to Grammar, Logick, Metaphyſicks, good Learning or Senſe: If the *Quakers* are ſo, 'tis Loſs of time, to ſpend it on ſo trifling a Subject. Call in the *Jury*.

Synecdoche eſt cum totum ponitur pro parte, aut pars pro toto; Numerus ſingularis pro plurali, Numerus pluralis pro ſingulari. Voſſius, lib. 4. c. 6.

Friend Henry. Verily Friends! there's enough ſaid, to convince us of great Folly; in ſtanding ſo much upon this odd proud conceited piece of Singularity.

Judge. I'm glad to find any one of your Party ſo truly ingenuous, as once to confeſs you're in the wrong; the Court will hear you with greater Regard, in what remains; — Here's a Bill of Complaint, or an Indictment againſt You, and other *Diſſenters*, for uſing falſe Lights, for having falſe Hearts and Spirits; for being guided by ſuch Principles as are not of God: The Reaſons of this Enquiry are from the many ſorts of Lights and Spirits in the World; as, Light Uncreated and Created, Light Proper and Metaphorical, Light of Nature, and of Scripture, Light of Senſe and Reaſon; Light Innate, and Light Created. So there are many ſorts of Spirits, beſides good Ones; A Familiar Spirit, a Lying Spirit, a Spirit of Perverſeneſs, a Foul Spirit, a Deaf and Dumb Spirit, a Spirit of Error and Deluſion, a Spirit of Slumber, a Spirit of the World, and a Spirit of God. The Queſtion is, Which of theſe Lights, or Spirits, the *Quakers* and other *Separatiſts*, are guided by?

Lev. 20. 27. 1 Kings 22. 22. Iſa. 19. 14. Mar. 9. 25. 2 Th. 2. 11.

Quak. We are not for troubling our ſelves with a ſpeculative Diſcourſe concerning Lights or Spirits; but we declare, that there is in us and in all Men, a Light ſufficient to inſtruct and govern us in Matters of Faith and Life;

Life: This is it we desire to walk by; and so long as we do so, we hope none will blame or condemn us for it.

Judge. Whom will you be try'd by?

Quak. By the Sufficiency and Strength of our own Perswasion; which it is our will and pleasure to call, *the Testimony within us.*

Judge. You shou'd be try'd by God and the Country; but if you wou'd be try'd by the Testimony within, we must examine, whether that be a sure Test or Rule of Trial: For if the Test be false, the Trial must be uncertain and foolish: Let me ask, How you know your Testimony within is from the Holy Ghost?

Quak. We know it by this, That God has given us of his Spirit, 1 *John* 4. 13.

Judge. How do you know he has given you of his Spirit?

Quak. We know it by this, that we cannot sin, 1 *John* 3. 9.

Judge. How are you assur'd that you cannot sin?

Quak. Because we are born of God, 1 *John* 3. 9.

Judge. How know ye that ye are born of God?

Quak. We know it by this, Because we have a new Name given us, which no Man knows, but he that hath it, *Rev.* 2. 17.

Judge. How do you know of a new Name given you?

Quak. We know it by that Spirit which dwelleth in us, *Rom.* 8. 11.

Judge. How do you know the Spirit of Truth from the Spirit of Error?

Quak. Our Answer is still at hand, and out of the Scriptures too; He that knoweth God, heareth us; and he that is not of God, heareth not us, 1 *John* 4. 6.

Judge. What Witness have you to prove it?

Quak. The Spirit beareth witness with our Spirits, *Rom.* 8. 16.

Judge. Produce your Witness.

Quak. He that believeth hath the Witness in himself, 1 *John* 5. 10.

Judge. Friends! I have catechiz'd you till I have lost you; you run in a circular identical way of Discourse, turn round till you grow giddy; you wrest and misapply the Word of Life; God grant it may not be so your own Destruction. You argue very weakly; —— You have the Spirit of God, because you are assur'd of it: You are assur'd of it, because of the Spirit that dwells in you. —— The best that I like in you, is, your seeming to depend upon the Scriptures: These are the best Criterion, or Touch-stone, to try whether your Spirit and Light be True or Counterfeit. But then we must not fix upon dubious, disputable Texts, but the plainest and most easie; whose Sense and Meaning is agreed on by Men of all Judgments: Texts deliver'd in such clear and univocal Terms, that opposite Parties do apprehend them in the very same way; and these cannot well be Matter of Cavil and Dispute.

Quak. I may not object against this.

Joh. 14. 17. Rom. 1. 4, 18. Eph. 4. 3, 4. 1 Cor. 4. 12. Isa. 11. 2.

Judge. The Spirit that is of God is, 1. A Spirit of Truth: 2. Of Holiness and Purity: 3. Of Unity and Love: 4. Of Meekness and Order: 5. Of Knowledge, Wisdom, and Understanding. —— If any Man, who

who is outwardly of a ſeeming good Life, is yet of very ill Judgment in Points eſſential to Chriſtianity; as, to deny the Sacraments and other Parts of Religion, inſtituted by the Spirit of Truth; he muſt needs be miſinſtructed by the Spirit of Errour and Faſcination; let his outward Converſation be what it will, let his viſible Courſe of Life be never ſo plauſible or ſevere. On the contrary, If a Man be Orthodox, and at the ſame time Diſhoneſt; of ſome good Opinions, but evil Practice; holds the Truth, but in Unrighteouſneſs, ſo as to allow, abet, and encourage Villanies; he is not ſeaſon'd by the Holy, but the Unclean Spirit; let his Judgment be what it can: For an honeſt Heathen is not ſo bad as a Chriſtian Knave. If a Man makes Diviſion in a Church or Kingdom, diſſolves the Bond of Peace, and ſhall endeavour to crumble Religion into as many ſmall Pieces, as idle Heads can ſuggeſt; they are miſled by that Spirit whoſe Name is *Legion*; that old cunning Serpent, that deceives the World, *Mar.* 5. 9. *Rev.* 12. 9. If any, in pretence of being meek ones, who are by right of Promiſe to inherit the Earth, demurely tread upon Crowns and Croſiers, and would be levelling all that by God's Providence overtop them, Theſe muſt be guided by the Spirit of the bottomleſs Pit, *Rev.* 9. 11. Laſtly, If Men do cite and urge Scripture againſt the whole Tenor and Stream of it, and wander into the wrong way, even by that very Word which does direct them into the right one, we may ſoon diſcern what manner of Spirit they are of; the Spirit of Slumber, the Spirit of dead Sleep, that has blinded the Mind, *Rom.* 11. 8. *Iſa.* 29. 10. Theſe Rules are proper for the Trying of our *Quakers*, and other Men's Spirits. But, Gentlemen of the Jury, there's one thing more to be added; That Vices are apt many times to paſs for Vertues; many Lies, to Fleſh and Blood, are more plauſible than Truths; hardly any thing can be ſo falſe, but may have Colours and Probabilities to ſet it off; and that a Multitude of ignorant People do often ſwallow the groſſeſt Errors, in the diſguiſe of the greateſt Truths; taking them all down at once, without chewing. For this reaſon, you cannot paſs a right Judgment upon Pretenders to the Spirit, until you have ſearch'd into the main or general Current of their Lives, as well as the meer Conduct and Carrying on their Deſigns; with the Means they make uſe of, as well as the End they ſeem to aim at; with all their Actions in a Lump, as well as with the moſt ſpecious and faireſt of them. And when this is done thorowly, then let the Hypocrites and Impoſtors be what they will, let the Features of Religion be never ſo artificially and neatly drawn, let the Colours be laid on with never ſo delicate a Pencil, and let that Pencil be manag'd with never ſo exquiſite Addreſs; 'twill be moſt eaſie to find the Difference betwixt the Picture and the Life: Let *Zeuxes* lively Grapes be never ſo apt to deceive the Birds, yet the Deadneſs of his Boy will unfold the Cheat. And truly the Arts of Deceiving are very obvious: Men that will be infatuated and deceiv'd by them, muſt be Men of the loweſt Size in Underſtanding. 1 John 4. 6.

Judge. In like manner, as the Spirit, ſo the Light is to be examin'd;—

Whether the Light within you, be a true Light, or a falſe one? Whether indeed it be Light, or only the Appearance of Light in the Soul? Men in this Caſe ſhou'd ſet themſelves, as before an Earthly Jury, and ſay thus; There's a Light which I talk of, and perſwade others to walk after: But what? does it ſhew me, *That all whatſoever is forbidden in holy Scripture, muſt be avoided; whatever it requires, muſt be obey'd?*

1. Does it teach you *not to employ your ſelves in Things ſecret and unreveal'd?* Deut. 49.

Not in Fables and endleſs Genealogies, 1 Tim. 1. 4.

Not in the Tattling of wandring, idle Buſie-bodies, 1 Tim. 5. 11, 13.

Not with them which teach otherwiſe than the Apoſtles, or that conſent not to wholeſom Words, 1 Tim. 6. 3. Rom. 16. 17.

Not with them which dote about Queſtions and Strife of Words, 1 Tim. 6. 3, 4, 5.

Not in oppoſition of Science, falſly ſo called, 1 Tim. 6. 20.

Not in Words to no profit, but the ſubverting of the Hearers, 2 Tim. 2. 14.

Not in fooliſh and unlearned Queſtions, 2 Tim. 2. 23.

Not in thinking more highly of our ſelves than we ought, Rom. 12. 3.

Not to be wiſe in our own conceit, but to condeſcend to others, Rom. 12. 16.

Not in rioting and drunkenneſs, chambering, wantonneſs, ſtrife, and envying, Rom. 13. 13.

Not in judging and ſetting at naught our Brother, Rom. 14. 10.

Not rendring evil for evil, nor railing for railing, Rom. 27. 17. 1 Pet. 3. 9.

Not uſing our liberty for a cloak of maliciouſneſs, 1 Pet. 2. 16.

Not to believe them that ſay, Chriſt is in the ſecret chambers, Mat. 24. 26.

These are plain undeniable Scriptures: And now, Does thy Light teach thee, that all theſe things are to be avoided? That *Rioting and Drunkenneſs* are to be avoided? Or if perhaps it do, ask farther, Does it ſhew thee that all the other Particulars are to be avoided, as well as *Drunkenneſs?* See, my Friend, does thy Light ſhew thee, that thou muſt not exerciſe thy ſelf in things that are Secret and Unreveal'd? Does it forbid all that the Scripture forbids? O look into thy Soul! Is there a Light in it againſt all that teach *otherwiſe than the Apoſtles?* that *conſent not to the form of wholeſom words* committed to *Timothy*, and other ordain'd Miniſters? Is there a Light in thee, againſt thoſe that *dote about Queſtions and Strife of Words*; againſt oppoſing of *Science* againſt *Science*, one Light againſt another, Chriſt the Light, againſt the Light of Chriſt; the knowledge of the *Quakers* conceiv'd Light, to make the Knowledge of the Scripture uſeleſs and impertinent? Does the Light direct thee *not to think highly? not to be wiſe in thy own conceit? not to judge or ſet at nought thy Brother? not to render railing for railing? not to uſe thy Liberty as a cloak of maliciouſneſs,* nor to hearken to or believe them that ſay, *Chriſt is in the ſecret Chambers,* Meetings and Conventicles? Put the Caſe to thy ſelf; Does the Light I talk of, direct me to avoid all theſe, or does it not? If not, then,

1. It is no Light, *Iſa.* 8. 20. *If they ſpeak not according to this Word, it is becauſe there is no Light in 'em.*

2. It is great Darkneſs, St. *Mat.* 6. 23. *If the Light that is in thee be Darkneſs, how great is that Darkneſs?*

3. It

3. It is Satan transform'd into an Angel of Light, 2 *Cor.* 11. 14. *No marvel* (if the falſe Apoſtles and deceitful Workers transform themſelves into the Apoſtles of Chriſt:) *For Satan himſelf is transform'd into an Angel of Light.*

This, Friends! is the Light within you, if it teach you not to avoid all theſe things that are againſt the Scripture; and, if you find your Light within you doth ſhew, that unreveal'd Truths belong not to you; that Doters about Queſtions, Oppoſers of Reveal'd Truths, Non-conſenters, Contemners, Railers, Cloakers of their Sins with the Pretence of Liberty, are to be avoided. Then,

2. Ask farther, How is thy Life? See what Rays thy Light has caſt upon all thy Faculties: Does it ſhew you a Light to exerciſe

Brotherly Love, in honour preferring one another? Rom. 12. 10.

If it be poſſible, to live peaceably with all men? Rom. 12. 18.

To have Faith to our ſelves? Rom. 14. 22.

To hold faſt the Profeſſion of our Faith without wavering? Eph. 4. 14.

To follow the Churches of God, 1 Theſſ. 2. 13, 14.

To ſtudy to be quiet, and to do our own buſineſs, 1 Theſſ. 4. 11.

To eſteem the Clergy very highly for their work ſake? 1 Theſſ. 5. 13.

To pleaſe others for their edification, not our ſelves? Rom. 15. 2. 1 Cor. 10. 33.

To be of a condeſcending and yielding temper? Rom. 12. 16.

To walk by the ſame Rule? Phil. 3. 15, 16.

To practiſe Godlineſs, Meekneſs, Long-ſuffering, forbearing one another, Unity of the Spirit? Eph. 4. 1, 2, 3.

Women to keep ſilence in the Churches, to be under obedience, and learn at home, with all ſilence and ſubjection? 1 Cor. 14. 34, 35. 1 Tim. 2. 11, 12, 14.

This is the Truth of the Infallible Scriptures, which hath been deliver'd to you and to me, not now only, but by all our Chriſtian Predeceſſors: This is a ſure Word of Prophecy, whereto we muſt take heed, if we will not be carried about with divers and ſtrange Doctrines.

Henry. Truly, my Conſcience, as a thouſand Witneſſes, comes in againſt me. 'Tis a folly to make a Defence, when a Man finds himſelf condemn'd in his own Breaſt.

Judge. I take Friend *Henry* to be a very honeſt Man, one that loves and ſpeaks Truth: Pray let's hear him a little farther in this Matter.

Henry. I confeſs, Theſe are Truths not to be deny'd; many Particulars to be avoided, and many to be practiſed, by every good Chriſtian. I know that the World is grown to that paſs, that the repeating of the plaineſt Texts is accounted by many as unconcluding in Divinity, as in Philoſophy: But 'tis time for us to lay aſide all our Sophiſtry, and to prefer the Wiſdom of God before our own. O! my deluded Brethren! have we not troubled the Nation and our ſelves too much with unreveal'd Secrets; hearkning to Fables, and rejecting the Truth? Have we not been for making a Church, a Saint, a Miniſter, a Heaven, a Chriſt, a Light, a God, in our own Imagination; while the Truths in Scripture are nothing worth in reſpect of Theſe? Have we not delighted in Tattlings, Wan-

drings, buſying our ſelves in Things which concern us not? Are not our Opinions new Opinions, contrary to the Church? Don't we uſe our Liberty for a Cloak of Diſorder, a Cloak to Sacrilege, a Cloak to uſurp the Divineſt Imployments? To cry, All are one in Chriſt Jeſus; therefore all are one in a Kingdom, a Church, a Family? We are all free from beggarly Rudiments, the Rudiments of the Ceremonial Law; therefore we are free from Ceremonies of Order and Decency among Chriſtians; therefore no Tythes to be paid, no Prieſts to be maintain'd; tho' the Prieſthood of Chriſt be not a *Levitical*, but long before a *Levitical* Prieſthood, a Prieſthood after his Order that received Tythes, a Tything Prieſthood, before the *Levitical* Law was inſtituted; and that not for a ſhort duration, but for ever, after the Order of *Melchizedech*. We have declaim'd againſt *Prieſt*, to deſtroy *Miniſter*; we ſay, *Chriſt* is an *High-Prieſt*, and yet have deny'd his Miniſters to be *Prieſts of an Inferior Order*: Our Lives have been queſtioning, tatling, oppoſing, railing, damning Lives: And truly, Friends, ſuch Lives are contrary to the Light of *Chriſt*, the Light of the *Word*, or any Light, but that which the Scripture calls *Darkneſs*. And however we may come off before an *Earthly Judge*, 'twill be too hard for you to anſwer theſe Things at an higher Tribunal. Then, Brethren, 'twill be better for you to ſay, Lord, we have believed, truſted, hoped in thy Word; than, We have diſputed, queſtion'd, and contemn'd it: Better for our Light to ſay, O Lord, we have receiv'd thy Prophets in thy Name, give us, we beſeech thee, a Prophet's Reward; than, We have ſlain thy Prophets, revil'd and ſet at naught thy Miniſters, and their Miniſtry. Therefore, as you love your Salvation, as you deſire the Favour and Fruition of God; if your Souls, Reputations, and Conſciences are dear to you; no more of theſe Things, which the Light of Eternal Truth tells us we muſt *avoid*.

Heb. cap. 5, 6, 7.

Judge. What ſay you to the *Practical Part* of *Religion*? Can you clear your ſelves in the foregoing Particulars?

Henry. I wiſh we could do ſo: But, alas! when I examin'd my Life by the Rules of Truth, I found little of the *Chriſtian* in me, while I adher'd to my own Light. For, is this Brotherly Love, to ſeparate from the Church, and think nothing worth our Labour, but what oppoſeth it? Is this to prefer one another in Honour, when we think our ſelves ſo holy, that we abhor the Congregations of Church-men; think we are polluted, to join in Prayer and Communion with them; ſo wiſe, that all Words beſides our own are vain Words, all Books but ours are meer Errours; that we, and none elſe, have the Light, the Word, the Truth, all Privileges? Is it to live peaceably as is poſſible, when we think it an excellency to diſturb Order, to find fault with every thing but our own Inventions, and agree in nothing but to diſturb that which is eſtabliſh'd? Is this the Peace we are to exerciſe? Is this the Quietneſs of Illuminate Chriſtians? The True Light ſhews us, That if we have Faith, we muſt have it to our ſelves, not to diſturb the Church of God with it. *We may all be Chriſtians, and yet have our ſeveral Opinions*: But if we have our Opinions different from the receiv'd Opinions of the Viſible Church, we ought

to

to keep them to our ſelves; not to divulge or diſperſe them, to diſturb our Brethren. How can we ſay, that we hold faſt the Profeſſion of our Faith without wavering, when we ſcarce know what Article of Faith we have not rejected? We diſpute of Heaven or Hell, of any Light or Way to Heaven, but that within us. Firſt, We contemn'd and threw off the Biſhops, the Worſhip and Diſcipline appointed and approv'd by them: Next, We contemn'd the Presbyters, which we us'd as a Means to deſtroy Biſhops: We rejected the Independents, which ſhew'd us a different Way from Presbytery. Is there any thing we now approve in any of them, but the *Extempore's*? And not them neither, but as they ſerve a Turn. Is this holding faſt, to ſeek all new? to reject old Doctrines, old Principles, Rules, and Ceremonies? We are Waverers, Queſtioners of all things, Holders of nothing.—— The Truth tells us, We are to ſtudy Quietneſs, to eſteem a Miniſter very highly in Love for his Works ſake, to withdraw from every Brother that walks diſorderly, to follow the Churches of God: But our Lives do directly oppoſe the Truth: *Nobis quieta movere, merces videbatur*: We have always been for Troubled Waters; if we cou'd but queſtion or contradict, put an odious Gloſs or Interpretation upon the Church, That was a Pleaſure to us. We love the Clergy ſo well, that we wou'd detain their Tythes, that Poverty might make them Bleſſed: We rail againſt Tythes, not that we think 'em unlawful, but for other Reaſons: We have a long time made it our Buſineſs to revile the Clergy of *England*, to ſmite the Shepherds that the Sheep might be ſcatter'd, and to draw the Hearts of the People from them. Are not we to withdraw from every Brother which walks diſorderly? And does not he walk diſorderly, who walks contrary to thoſe Duties which the Apoſtles have taught in their Epiſtles? Are we not to follow the Churches of God? But we have followed every Separation; a Meeting-houſe, a Deſart, a Secret-chamber, a Schiſm-ſhop, a Seducing-ſchool, any Place but a Steeple-houſe. How do we follow the Apoſtles, if we don't as they require? Do we practiſe that Lowlineſs, Meekneſs, and many other Chriſtian Duties? Do we agree with others as far as we can, and wait till God ſhall be pleas'd farther to reconcile us? We ſhou'd not permit Women to lay aſide their Silence and Subjection, and to become Speakers in our Seducing-houſes: I'm ſure they don't inſtruct in Meekneſs, but queſtion with Impudence, evade by Ignorance, gloſs by Impertinence, and conquer by no Diſpute, but violent Bawling, and invincible Inſolence. Women's Diſputing loſt us Paradiſe; and Women's Preaching can do no leſs than loſe us the Truth of our Doctrine, and the Peace and Safety of the Church. And if my Brethren would duly conſider the Plainneſs and Authority of theſe unerring Rules of Chriſtian Light and Life, and what the Spirit has ſaid to the Churches in the Holy Scripture, they wou'd ſoon be of my mind; the Difference betwixt us and the Church of *England* wou'd here be ended.

Impudentia pro telo; Ignorantia pro ſcuto.

Judge. Did not I tell you, that Friend *Henry* wou'd ſhew himſelf an honeſt Man? Has any of that Party more to offer for themſelves? Let them come forth, and they ſhall be heard.

Quakers.

Quakers. We object against the Clergy of *England*, That they are no true Ministers, as being sent by Men; whereas St. *Paul* declares, that he *was not of men, neither by men, but by Jesus Christ*, Gal. 1. 1.

Judge. The Apostle may be consider'd, either in respect of his *First Calling*, which we commonly call *Internal* or *Extraordinary Calling*; and so indeed St. *Paul* was not called *of man, nor by man, but by Jesus Christ*, Acts 9. 4, 5, 6. Or in respect of his *Second Calling*, that is, *External* or *Ordinary Calling*; and so St. *Paul* was *called by man*, as much as any Minister in our Church was called by Man: For,

1. He had the Hands of *Ananias* put upon him, to receive his Sight, and to be fill'd with the Holy Ghost, *Acts* 9. 17.

2. He was separated in the Church at *Antioch*, by Fasting and Prayer.

3. He was not to be believ'd, till he had the Testimony of *Barnabas*, as Letters of Orders or Commendation from the Church, *Acts* 9. 27. 2 *Cor.* 3. 1.

'Tis necessary, that Extraordinary Ministers should have an extraordinary Assurance of their being sent of God: *Moses* must work Miracles, and *Christ* must work Miracles: But, Ordinary Ministers are to give but ordinary Assurance, that they are ordain'd by the Church, and that they preach nothing contrary to the Form of sound Words reveal'd in the Scripture, *Deut.* 13. 1. *Gal.* 1. 7, 8, 9. 1 *John* 4. 1.

Quak. Is this all the Evidence we must expect of *the Truth of a Minister?*

Judge. This is as much as can be expected in Cases of this Nature. Miracles are sometimes requir'd; but never unless upon extraordinary Occasions: And these Miracles our *Dissenters* can no more pretend to, than the present Clergy of the Church of *England*; and to reject all their Admonitions, by enquiring into the Proof of their Authority, or *Christ's speaking in them*, was an old Wile of *Christ*'s and St. *Paul*'s Enemies, which they do not resolve, but pass by, as if that were to be suppos'd, not disputed. *Vid. Mark* 11. 28. 2 *Cor.* 13. 3.

Quak. But your Priests take too much upon them? Why all these Robes, Riches, Tythes, Oblations? Why shou'd the Priests be so well provided for? Every one of us is as holy, as deserving as any of Them.

Judge. It has ever been the Practice of Separatists, to envy and misapply the Privileges of the Church. Look into the Congregation of *Korah*; not one of them (thinks he) but was at least as good as *Moses* and *Aaron*. Methinks I hear 'em say, *How much do they take upon 'em? How do they lift up themselves above the Congregation of the Lord?* Why all this Blue, and Purple, and Scarlet? all this Linen, Gold, and Jewels, for one Priest? What a Plating, and a Wyring, and Cunning Work's here? Here's a stir about Ephods, Curious Girdles, Breast-plates, and Coats! Cannot the Priest be well enough without these Linen Coats, these Surplices, Mitres, and Bonnets? What a Lording it do they keep with their curious Garments, their costly Hems, their intermix'd Bells and Pomegranates? 'Tis not enough for them to have Robes, but they must have plated Gold too; nay, Plates of Gold are not enough neither, but they must have Jewels enclos'd in them. What Jewels? Yes, Rows of Jewels.

1. A Ruby, a Topaz, a Carbuncle,
2. An Emrald, a Saphire, a Diamond,
3. A Lygure, an Agate, an Amethyſt,
4. A Beryl, an Onyx, a Jaſper.

Exod. 39. 10, 11, 12, 13.

Here's Pride upon Pride! Here's taking upon 'em to purpoſe! What are theſe Prieſts more than we, that they ſhou'd be thus robed, we naked and ragged? *Gold! Plated Gold! Plates with Jewels! Jewels in whole Rows! Rows ingraven! Ingravings of the moſt curious manner! The Ingravings of a Signet!* We may well be poor, whilſt we muſt maintain all this Pride of *Aaron* and his Sons: This is like to be a Soul-ſaving Prieſt, that has as much in every Jewel, as wou'd provide ſufficiently for many of us.

If *Judas* ſhou'd be Judge, he wou'd cry, [*All this Waſte*] at the *annointing of Jeſus*. And what did they againſt *Aaron* or *Chriſt*, which you do not carry on againſt the Clergy of *England*? And what do you object againſt the preſent Clergy, that was not objected againſt *Moſes* and *Aaron*?

Talk ye of the Pride of the Prieſts? So did they.

Talk ye of taking too much upon them? So did they.

Talk ye of the Prieſts being above you? So did they.

Talk ye of the Holineſs of your Congregations? So did theſe abominable Conſpirators.

Ah! Holineſs! If this be Holineſs, 'tis Holineſs to be abhorr'd; Mouth-Holineſs, Heart-Helliſh-Holineſs! If this be Holineſs, then be as plain as the conſpiring *Jews* were againſt our Saviour, *Not this man, but Barabbas*; Not *Moſes*, but *Korah*; Not *Aaron*, but *Abiram*; Not *Jeſus*, but *Judas*; Not *God*, but *the Devil*.

Judge. Well, Gentlemen, you have heard a long and fair Debate; the Arguments and Proofs on both Parts, for and againſt the *Church*, with divers Objections againſt *The Beſt Choice for Religion and Government*: Tell me, Are you agreed upon your Verdict?

Jury. All agreed.

Judge. Is the Book Guilty, or Not guilty?

Jury. Not guilty, my Lord.

Judge. Becauſe I wou'd have no Miſtake, Do you find for *Church* or *Conventicle*?

Jury. Unanimouſly for the *Church*, againſt all *Diſſenters*, and all their Adherents.

Judge. The *Verdict*'s juſt; and you have ſhew'd your ſelves Men of great Integrity in this Caſe. —— Call the Heads of the *Latitudinarians*, *Presbyterians*, *Independents*, *Seekers*, and *Quakers*: Have you any thing more to ſay why *Sentence* ſhou'd not paſs upon you?

Young Counſ. My Lord, we plead the Act of Parliament for *Liberty of Conſcience*, which we all interpret as a ſufficient Authority to impower us to do what we pleaſe; and may excuſe, if not juſtifie, all our Proceedings.

Judge. You do ſtrangely abuſe and miſinterpret that Law; it was deſign'd in favour of *Tender Conſciences*, but not to take away *all Conſcience*. I wiſh the *Diſſenters* may all ſhew themſelves thoſe Good Men who truly deſerve Favour.

Quak. We

Quak. We are a rich and thriving People, we proſper whereever we go; and this we offer as an Argument, that Heaven favours us; and that we juſtly expect Encouragements from Men.

Judge. Is God's permitting Men to be proſperous, or to ſin on with Impunity, any good Reaſon of his approving them? God permits what he abominates, his own Diſhonour: How patiently did he permit the Diſobedience of the Firſt *Adam*? And the Crucifixion of the Second? All the Villanies in the World do come to paſs by God's Permiſſion; however contrary they are to his Rules and Precepts. If proſperous Impiety does therefore ceaſe to be Impiety; becauſe 'tis proſperous and permitted; that is, not hinder'd by Force and Violence, (inconſiſtent with a free Moral Agent) then the Great *Sultan*, and the Great *Cham*, and the Great *Mogull*, as well as the Great Biſhop of *Rome*, are, by an equal Sound-Conſequence, the greateſt Favourites of Heaven; And then the Argument of *Symmachus* had been unanſwerably concluſive againſt the Primitive Chriſtians, who for 300 Years and upwards, lay groaning under the Yoke of the Heathens Tyranny: or Laſtly, If Permiſſion were ſtill a Mark of Approbation, then *Dionyſius*, or *Diagoras*, had argu'd logically well, when having robb'd the *Delphick* Temple, and immediately after eſcap'd a Shipwrack; He gave it out, that the Gods had approv'd his Sacrilege; Not at all, that he believ'd, but laugh'd at Providence. Riches and Proſperity are not always Bleſſings to the Enjoyers of them; but very often beſtow'd on the worſt of Men to their hurt; The Divine Wiſdom reſerving a better Reward for his deareſt Servants in the next World.

Presb. and *Indep.* My Lord! We are not ſatisfi'd, that our dividing and ſeparating from the Church of *England* deſerves ſo bad a Name as that of *Schiſm*; if it does, we muſt expect a very ſevere Sentence; and the Court muſt be juſtifi'd in its Proceedings againſt us.

Judge. You have had enough offer'd before, by the Church's Advocate; but to leave the Matter more clear, take the Judgment of your Principal Men, who when time was, reaſon'd thus againſt thoſe that ſubdivided from them.

A Vindication of the Presbyterian Government, 1649. p. 130.

" If we be a Church of Chriſt, and Chriſt hold Communion with us, " why do you ſeparate from us? If we be the Body of Chriſt, do not " they that ſeparate from the Body, ſeparate from the Head alſo? If the " Apoſtle calls thoſe Diviſions of the Church of *Corinth* (wherein Chri- " ſtians did not ſeparate into divers formed Congregations, in the Sacra- " ment of the *Lord's Supper*) *Schiſms*, 1 *Cor.* 1. 10. may not your Seceſſi- " on from us, and profeſſing you cannot join with us as Members, and " ſetting up Congregations of another Communion, be more properly " call'd *Schiſm*? You gather Churches together out of your Churches; " and ſet up Churches in an oppoſite Way to our Churches; and all this " you do voluntarily, and unwarrantably, not having any ſufficient " Cauſe for it.

In the ſame Book, they tell us of a Twofold *Schiſm*, Negative and Poſitive. " Negative, when Men do peaceably and quietly withdraw from Commu-

" Communion with a Church, from which they are departed. The " other is, when Perſons withdrawing, do conſociate and with- " draw themſelves into a diſtinct and oppoſite Body, ſetting up a " Church againſt a Church; which (ſay they) *Camero* calls *a Schiſm*, " by way of Eminence. And farther tells us, there are *Four* Cauſes that " make a Separation from a Church lawful; 1. When they that ſeparate " are grievouſly and intolerably perſecuted. 2. When the Church they " ſeparate from is Heretical. 3. When 'tis Idolatrous. 4. When 'tis the " Seat of Antichriſt. And where none of theſe Four are found, there " the Separation is inſufficient, and Schiſm. Now we are fully aſſur'd, " that none of theſe Four Cauſes can be charg'd upon our Congregations; " Therefore you muſt not be diſpleas'd with us, if we blame you as guil- " ty of *poſitive Schiſm*.

All which is as true now, as it was then; and as applicable to us and them, and it was to them and their Diſſenters. The *Presbyterians* and *Independents*, are indeed more guilty of Schiſm, in ſeparating from the truly Apoſtolical Church of *England*; than they could be in dividing from each other.

Seekers. But we think there are ſome things in the Conſtitution of that Church might be contriv'd to better Purpoſes; and we would find out a Church, that needs no Amendment, no Alteration.

Judge. Then you muſt be of no Church on this ſide Heaven; you ſeek in vain; becauſe ſuch Perfection is not in this World; yet as great a Degree of it in the Church of *England*, as in any Church or Congregation on Earth; and for ought yet appears, much greater. But that every ſuppos'd Corruption in a Church is not a ſufficient Ground of Separation, or Warrant enough to rend and tear the Church in pieces. Let Mr. *Calvin* judge between us, who ſays,

" That where-ever the Word of God is duly preach'd, and reverently " attended to, and the true Uſe of the Sacraments kept up, there is the " plain Appearance of a *True Church*; whoſe Authority no Man may " ſafely deſpiſe, or reject its Admonitions, or reſiſt its Counſel, or ſet " at nought its Diſcipline; much leſs ſeparate from it, and violate its " Unity; For that our Lord, has ſo great a Regard to the Communion " of his Church, That he accounts him an Apoſtate from his Religion, " who obſtinately ſeparates from any Chriſtian Society, which keeps up " the true Miniſtry of the Word and Sacraments; That ſuch a Separation " is a Denial of God, and of Chriſt; And that 'tis a dangerous and per- " nicious Temptation, ſo much as to think of ſeparating from ſuch a " Church, the Communion whereof is never to be rejected, ſo long as it " continues in the true uſe of the Word and Sacraments —— *Though other-* " *wiſe it be overrun with many Blemiſhes and Corruptions.* Inſtit. lib. 4. Sect. 10, 11, 12. fol. 349.

Which is as plain and full a *Determination* of the Caſe, as if he particularly deſign'd it againſt the Doctrine and Practice of the *Modern Diſſenters* from our Church.

Quak. I hope the Nation will yet believe us to be very honeſt harmleſs Men; who deal fairly and kindly with all Perſons; never oppreſſing,

griping, or defrauding any Man; we are at a Word; avoid abundance of that vain unneceſſary Talk, which others uſe in Trading; and therefore I humbly deſire that the Court would acquit us.

Judge. You have forfeited much of that good Opinion, that the Nation once had of you; and all the Riches you boaſted of, were gotten by Peoples Credulity, truſting you too much, before they try'd you: All your Religion is now dwindled into a bare Pretence of Honeſty, which at beſt, is not equal to that of the more Ancient Heathens; Your *YEA* or *NAY*, your Single Word ſhall bite as much as a Thouſand; a Lye may ſoon be told; —— and if the World complains of you for any Diſhoneſty, in over-reaching or deceiving your Neighbours, all is put off with your Spiritual Diſtinction; 'Tis not, (ſay you) downright Cheating of Men, but a ſanctifi'd Out-witting 'em, which is own'd and practiſed amongſt you.

Presbyt. My Lord! We have two or three Gentlemen to produce in our Vindication.

Judge. Who are they?

Presbyt. St. *Hierome*, *Aerius*, and Honeſt *John Calvin*; The *firſt* ſays, That *Biſhop* and *Presbyter* are all one: The *ſecond*, That they differ nothing in Order, Dignity, and Power: And the *laſt* was ſo offended with *Epiſcopacy*, That he threw out the Biſhop of *Geneva*, and turn'd the Name of *Biſhop* into that of *Superintendent*; and under that Title, He and his Godly Succeſſours, have there about one hundred Years, govern'd that Church.

Judge. Hierome muſt be a Saint now, for letting fall one ſingle Sentence in favour of the *Presbyterians*: But thoſe that are acquainted with St. *Hierome*'s Writings, well know, that this Paſſage was intended to beat down the Uſurpation of the *Deacons* at *Rome*, who then began to out-top the *Presbyters*; on this Account, he was tempted to magnifie and extoll the Place and Dignity of *Presbyters* in the Church; And though he ſaid, that *Biſhops* and *Presbyters* are all one, He yet in other places excepts the Office of *Ordination* and *Government*; And does at other times plainly and frequently aſſert the Authority of *Biſhops* over *Presbyters*; and did himſelf conſtantly live in Communion with, and Subjection to *Biſhops*. *John Calvin* could not advance himſelf at *Geneva* without the Biſhop's Fall; and yet had all things belonging to a Biſhop, but the Name; As *Old Noll* had in the Monarchy but the bare Title of King. The *Geneva* or *Presbyterian* Diſcipline was begotten in Rebellion, born in Sedition, and nurs'd up by Faction. *Aerius* was one of the worſt Friends you cou'd have produc'd; he was vex'd to ſee himſelf ſlighted, and not preferr'd to a Biſhoprick, as his Companion *Euſtathius* was; And this made the haughty Man ſtart aſide, and talk extravagantly againſt Biſhops; [illegible] the Church branded and excommunicated him for an *Heretick*, [illegible]d *Epiphanius* repreſents him little better than a Mad-man, diſtemper'd by Pride, Emulation, Envy, Covetouſneſs, Ambition: Theſe were the Cauſes of his oppoſing Epiſcopal Government. If you conſult *Blondell*, *Salmatius* and *Daillé*, whoſe great Parts, Learning, and indefatigable Induſtry, cou'd, if any thing, have made out the contrary; you'll ſee they have

have been forc'd to grant, That Epiſcopacy obtain'd in the Church within a few Years after the Apoſtolick; But our Church can ſafely carry it higher, even to the Apoſtles themſelves; ſo much you urg'd me to ſpeak, concerning the Antiquity, and Dignity of Biſhops in the Church.

Diſſent. We all acknowledge, we have had Freedom enough to ſpeak for our ſelves; we have but one thing more to plead; and then we ſhall ſubmit to your Lordſhip's Determination. —— Our Separation from the Church muſt be allow'd, becauſe there are in it many wicked People, ſcandalous ill Livers; who for want of due Exerciſe of Diſcipline, or by the Inadvertence or Connivence of its Governours, do remain in it; and ſo give us juſt occaſion of Offence and Separation: There are two Texts of Scripture for us in this Caſe, 2 *Cor.* 6. 17. *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing*; ſo *Rev.* 18. 4. *Come out of her, my people! that ye be not partakers of her ſins, and that ye receive not of her plagues.*

Judge. This I take to be none of the leaſt Abſurdities the *Diſſenters* are guilty of. Are there no ſuch Mixtures, no Offenders, no ill Livers amongſt you? Are they all holy, harmleſs, and pure that come to your Congregations? If not, you have the ſame Reaſons *to ſeparate, to come out from among them*, as to *withdraw from the Church*, for fear of *Pollution*; and by the ſame Argument, you muſt never join in any Communion while the World endures. The want of Diſcipline, we may thank you for; You, You *Diſſenters*, are the Cauſe that ſo many Immoralities are now tolerated; That Excommunication, and other neceſſary Cenſures of the Church (which formerly kept People in good Order, and preſerv'd the Honor and Reputation of Religion) are by your Encouragement of Diſobedience, both omitted and mock'd at. And were you truly Men of tender Conſciences, this one Conſideration would make your Hearts ake. Look into the State of the Church, under the *Jewiſh Adminiſtration*, and you'll find, that the Sins of neither Prieſt nor People, owning the True God, became at any time the occaſion of Separation to them. What Sins could be greater than thoſe of *Eli*'s Sons? And yet did not the People of God, *Elkanah* and *Hannah* by Name, refrain to join with them in the Publick Worſhip? 1 *Sam.* 2. 17, 24. In *Ahab*'s time, when all *Iſrael* halted betwixt God and *Belial*, yet then did the Prophet *Elijah* ſummon all *Iſrael* to appear on Mount *Carmel*, and held a Religious Communion with them, in Preaching, and Praying and Offering a Miraculous Sacrifice, 1 *King.* 18. All along, when both Prince, Prieſts, and People were very much depray'd and debauch'd in their Manners, we don't find that the Prophets at any time exhorted the Faithful and Sincere to ſeparate from the reſt; or that they themſelves ſet up any ſeparate Meetings, but continu'd in Communion with the Church, preaching to them, and adviſing them to Repentance.

Look into the *New Teſtament*, you'll ſee in the Apoſtolick Churches of *Corinth*, *Galatia*, and the ſeven Churches of *Aſia*, many of the Members were grown very Bad and Scandalous; yet we don't read *the Example of any Good Man* ſeparating from the Church, or *any one Preacher* (rightly or-

derſtood) from the Apoſtles ſo to do. They don't tell them that the whole Body was polluted, by thoſe filthy Members; and that if they would be ſafe themſelves, they muſt withdraw from their Communion; but exhort 'em to uſe all Means to reclaim them: And if neither private nor publick Admonitions and Reproofs wou'd do, then to ſuſpend them from the Communion of the Church, till by Repentance and Amendment, they render'd themſelves capable of being reſtor'd to Peace and Pardon.

Our Bleſſed Saviour knew the *Jewiſh Church* to be a corrupt Church; Prieſts and People lewd and vicious, yet kept in Communion with it, and commanded his Diſciples ſo to do. We read that the *Scribes* and *Phariſees*, who rul'd the Eccleſiaſtical Chair at that time, had *perverted the Law, corrupted the Worſhip of God*, were *blind Guides, devoured Widows houſes*, were *Hypocrites*, and ſuch as only had a *Form of Godlineſs*; yet did not our Saviour ſeparate from their Communion; but was *made under the Law*, freely ſubmitted himſelf to all the Rites and Ceremonies of it. He was circumcis'd on the *Eighth* Day, redeem'd by a certain Price, being a Son and a Firſt-born, obſerv'd the *Paſſover*, and other Feaſts enjoin'd by their Law; Yea, and that of the *Dedication* too, which was but of Human Inſtitution; was baptiz'd amongſt them, preach'd in their Temples and Synagogues, reaſon'd with 'em about Religion, exhorted his Diſciples to hear their Doctrine, though not to follow their Practices. Now, what greater Cauſe, on the Account of Corruption and Manners, could be given to ſeparate from a Church, than was there? Yet how carefull was our Saviour, both by his Example and Precept, to forbid and diſcountenance it?

Matt. 15. 6, 7, 8.

Conſider the Repreſentations of a Church, given in Scripture, and elſewhere; to ſhew, that it is a Mixture of Good and Bad; 'Tis call'd a Field, in which Wheat and Tares grew up together; a Net, wherein are Fiſhes of all ſorts; a Barn, wherein there is Corn and Chaff; a Vine, that has fruitful and barren Branches; an Houſe, in which are Veſſels of Gold and Silver, and of leſſer Value; a Marriage-Feaſt, at which were wiſe and fooliſh Virgins, *&c.* St. *Hierome* compares the Church to *Noah*'s Ark, wherein were preſerv'd the Clean and Unclean. And without Vanity I may ſpeak it, though we have too many wicked People belonging to the Church of *England*; yet there are at the ſame time, a far greater Number of truly pious Chriſtians (that live up to the Strictneſs of Religion) to be found in the Communion of this Church, than amongſt all the *Diſſenters* in the whole Kingdom.

As for the two places in Scripture, produc'd for your Separation; read like truly Wiſe Men; conſider the Coherence and Deſign of them, and it will plainly appear, that by the *firſt* Text is meant, That Chriſtians in the Church of *Corinth*, ſhou'd not meddle with Unclean and Abominable Practices that were us'd by the Heathens in the Worſhip of their Falſe Gods: Theſe they were not to touch; to have no Fellowſhip with them in theſe, but rather to reprove them; that is, in Judgment to condemn, by Word to reprove, and in Converſation to avoid them. So that this is nothing at all touching the *Duty of one Chriſtian communicating with another*; though it has too often been ſo abus'd and miſ-interpreted. And for the

second Text, it is certainly to be understood also of *Idolaters*; and, according to most Interpreters, *of the Roman Idolatrous Polity*; and is a Command to all Christians to forsake the Communion of *That Church*, lest they endanger their own Salvation, by Communicating with her in her *Idolatrous Worship*. And if this be the true Sense of the Words, it abundantly justifies our *Separation* from the *Roman Church*; but affords not the *least Plea* for *Dissenters* to *separate from Ours*.—— And now I pass to

THE SENTENCE.

YOU *Latitudinarians*, *Presbyterians*, *Independents*, *Seekers*, and *Quakers*: You have had a fair and impartial Tryal, upon an Indictment for your Opposing and unjustly Separating from the *Church of England*: The *Jury* has brought you in *Guilty*. You stand condemn'd by many Laws of this Realm: You are condemn'd by the Holy Scriptures; you are condemn'd by the Practice of the Church of *Christ*, for above 1500 Years together; and by that of all Reform'd Churches, who were zealous for *Episcopal Government*, us'd *Liturgies* and *Publick Forms of Prayer*, had *Festival Commemorations of Saints*, not to pray to 'em, but to praise God for 'em; had their *Rites and Ceremonies* in their Publick Worship, more in Number, and more liable to Exceptions, than those us'd in our Church at this Day. You are separated from a Church that was planted by our Lord and his Apostles, water'd with the Blood of Holy Martyrs, and redeem'd by the Blood of the Holy *JESUS*. You are withdrawn from a Church that proposes no sinful Terms in all her Communion; a Church wherein a Man may be as faithful a Servant of *the True God*, as Loyal a Subject to *his Prince*, as Honest a Man in his *Dealings*, as good a *Neighbour*, and as firm a *Friend*, as can be found in any Church or Society of Men in the Christian World. Therefore,

You, Sir Anthony, 'Squire, Mouth, Maggot, *and* Ponteus, *with all the rest who are obstinate Opposers of so Excellent, so Incomparable a Church; You must go to the Place from whence your many Erroneous Opinions came,* (Rome *or* Geneva) *there to be dealt with according to your Merits: And the Lord have mercy upon your Souls.*

Here follow their several CONFESSIONS.

Sir Ant. Here now, behold! upon my bended Knees, I confess the Justice of the Court, ask Mercy of this abus'd Corporation, and bid *Adieu* to it, and all my silly and credulous Votaries, in these mournful Words:

Good People, I own that our Rise was unjust;
Our Fall, the Desert of Deceit *and of* Lust.

Squire. *O Pan! aliiq; Dii! Dat mihi ut intùs,*
Sim pulcher!—— I know not what God can be a Friend to me! I invoke them all; that tho' I appear in the darkest Colours to the Worlds Eye, I may not always suffer the gloomy Storms of an evil Conscience, nor be continually frighted with the Deformities of my Soul.

Siccinè perpetuo cruciantur crimina Luctu?
Hic turpem spectate virum! & ludibria Fati!
Ah scelus! Ah Facinus! me vix mercede potitum,
Sub Veneris Quercu, Threnis, mea Musa reliquit.

I who once was a great Man amongſt *Poets*, *Hiſtorians*, *Linguiſts*, *Orators*, (eſpecially in the Opinion of the Fair Sex) have ſcarce a Word left to plead in my excuſe.—— I muſt withdraw: Time and true Repentance may do much; but 'tis impoſſible I can preſently retrive my loſt Reputation; and what ſignifies a Chair of State, without it? I'll then make a Vertue of Neceſſity; in this Publick Place, abdicate my Office, and with all Humility reſign That which I cannot hold. Farewel, *Scydromedia!* when I am gone, Farewell for ever.

Judge. I heartily wiſh, that *All Diſſenters* wou'd make ſuch ingenuous Confeſſions, as theſe two Gentlemen have now made: However, I ſhall, in another Place, fairly repreſent this their Civil Behaviour towards the Court, to gain 'em a *Reprieve*, and, if poſſible, a *Pardon*: The firſt I do, the latter I dare not promiſe.

Quak. Verily, Friends, our Light within us, our Perſonal Light, we have truſted to, like an *Ignis Fatuus*, has led us upon many perillous Boggs, and amazing Precepices, and there left us.

Presbyt. Ah, Brethren! I that have often preach'd Hell and Damnation to others, (enough to ſcare People out of all Senſe, as well as Religion) am now under the Sentence of Condemnation. My Soul, alas! is like a glimmering Candle in a dark deceitful Lantern; a *Lantern*, I ſay, whoſe Sides are *all Dark*. I can give but little or no Direction to the People. I have a ſmall Degree of Light or Comfort now left to ſupport me: And, Oh! I muſt expect leſs when I come to die!

Indep. My Spirit is like, very like, may well be compared unto; I ſay, 'tis like a poor, venemous, diſturb'd Spider, in a broken Cobweb; it makes all the haſte it can to eſcape the Broom of Impartial Juſtice.

Seeker. 'Tis as plain as the Sun in a Cowcumber, that there are ſome few good meaning People among the many Sorts of *Diſſenters*. I have ſought, pry'd, and narrowly look'd into them; and truly have never been able to fix in any of their Perſuaſions, to my content. Since I fooliſhly departed from the *Church of England*, in vain have I purſu'd what is not to be had in *Error* and *Schiſm*; namely, *True Peace and Satisfaction of Mind.*

Judge. I obſerve, our *Phanatical Canters* are very unlucky at *Simile's*; and after all their Juggling, when they come to be ſerious, to make a right Diſcovery, they're at a loſs: Then they cry out, Alas, Sirs! how ſadly have we been cheated, miſled, and deluded; nay, almoſt inevitably ruin'd our ſelves and others, by forſaking the *Church of England*? And I need uſe no more Words to adviſe the *Diſſenters* to return ſpeedily to that *Pillar and Ground of Truth*, which cannot deceive them.

The SPEECH *to the* CHURCH.

ALL you Gentlemen, Lovers of the *Church of England*, of that moſt found incomparable Religion and Government therein eſtabliſh'd: Be you unbyas'dly true to that *Church*; lay aſide all thoſe unhappy Feuds and Animoſities which theſe *Engliſh Jeſuits*, the *Diſſenters*, have rais'd amongſt you. Meet often, underſtand one another, maintain a friendly Correſpondence with all that have any Favour for this *Church*: Agree as

one Man in every Publick Election: And let thoſe who are to ſerve in Parliament, be ſure conſtantly to attend on that Truſt repos'd in 'em, not to receive the Honour only, but faithfully to do the Service for which they are choſen; not by abſenting, or any inadvertency, to leave the *Church* to the Mercy of thoſe Men, who, whilſt their Maſter is roaming about, ſit ſtill there, ſeeking whom they may devour. Let all honeſt *Churchmen* favour and encourage the *Conformable Clergy*, ſet a good Example to their Tenants and Neighbours, to fill the *Churches*. Serve your *King* and *Country* with all chearfulneſs. Let no Mans Eſtate or Quality raiſe him above the Care of ſeeing Juſtice duly adminiſtred, leſt by forcing the Government to find *Magiſtrates* and *Juries* among inferiour, illiterate, and ill-principled Men, you venture your *Rights* and *Liberties*, *Eſtates*, *Religion*, and *Lives*, (more valuable than *Eaſe*) in very dangerous Hands. Nothing can be carry'd againſt you, nor to the prejudice of *King* or *Church*, if you appear for your ſelves and them. Remember once more, that *Diſſenters* are ever for dividing of you, and by your Diviſions to encreaſe their own Party; that ſo often as you differ, on any Publick Occaſions, ſo often you diſable the *Church*, and weaken your *own Intereſt*. Can it be any Fault to uſe the ſame Policy for preſerving the *Beſt Church in the World*, which the ſeveral *Sectaries* uſe to advance themſelves by? They unite; and beſides that, they rarely lay out any Money, but with thoſe of their own Party. So the *Donatiſts* upheld their Separation from the *Church*, and kept their Party faſt together, by Trading only within themſelves; by employing none to Till their Grounds, or be their Stewards, but thoſe that wou'd be of their Side; nay, ſometimes hiring Perſons, by large Sums, to be baptiz'd into their Party; as *Criſpin* did the People of *Mapalia*. How evident is the ſame Policy among our modern *Quakers*? It needs neither Proof nor Obſervation. *Independency* was a *Faction*, not *matter of Conſcience*; needy, broken, decay'd Men, who knew not how to live, and hop'd to get ſomething, became Sticklers for it: Thus it was in the *Late Times*, and thus it is *Now*. Look into the Trading Part of the Nation; and he muſt be an heedleſs and indiligent Obſerver, that does not take notice how *Intereſts are form'd*, and by what Methods *Parties and Factions are kept up*: How many thouſands of the poorer ſort of *Diſſenters* depend on this or that Man for their Work, Livelihood, and Subſiſtence; how many depend on others for Trade and Cuſtom; whom accordingly theſe Leading Men can readily produce to give Votes, and encreaſe Parties, on all Publick Occaſions: And (which is no leſs remarkable) what very ſmall Encouragement any Man finds from them, that once deſerts 'em, and comes over to the *Church of England*. If we, that are Gentlemen, and all that wiſh well to the *Church*, wou'd ceaſe to enrich our Oppoſers, by Trading or Dealing with them; but wou'd unanimouſly agree to Encourage our Friends, by dealing with no others; We ſhou'd never loſe the Day at any Election, nor need any more Laws to bring Men to *Church*: For, the *Diſſenters* wou'd ſoon grow weary of their ungainful, their unprofitable *Separation*.

Vid. Aug. Ep. 173. ad Criſp.

Here ends the TRIAL.

Court. Huzza! Huzza! Church and King! Church and King!

THE

THE EPILOGUE.

WHen truest busie Fame, *all o'er*
Such Rumours spread, ne'r heard before
From Stew or Pit, from Carp and Cage,
(Unless in Conventickling Age)
Old Putt *and* Tickler *stily came*
T'an ancient * *Town with fine new Name,*
Thinking, at sight, to have subdu'd
The noisie, talking Multitude,
Or, by their known Dissimulation,
To Milk, or Ride the Corporation;
Else, if in Charter but one Flaw,
To make all void by Dint of Law:
But, Good Old Cause, *the Devil's in't,*
And Members too, appear'd in Print:
Prevailing Truth! *that plaguy Book,*
With this Impartial Jury *took;*
And Stranger yet, the Cause when try'd,
'Tis thought not one forswore or ly'd.
Safely I swear, Whoever writ it,
Did to all Sorts and Sizes fit it;
Left nought untouch't, not an'rous Oak,
Disguising Periwig, or Cloak,
Bold Pyrate, Chamber-Practice, Rape,
Cou'd not that Author's Pen escape.
The Sober Party, justly fitted,
Lost is their Cause; the Church *acquitted.*
Cast and condemn'd the Whiggs *are, crost*
With Grief and sore Amazement tost.
'Tis vain to boast of Innocence,
Or colour Vileness with Pretence.
Say ye, Sir! Say ye! one Saint cry'd,
We never more shall stem the Tide;
Not all our Violence and Spite
Can take away the Churches Right:
If Judge *Sincere, and* Jury *Loyal,*
We'll never move for second Trial.
How well-advis'd, the Bell-man lurks,
Shunning to try his Water-works?
While some perhaps of blest intent,
Are doom'd to suffer Banishment.
Be gone then, Hotspurs! *cross the Main,*
Preach up Presbytery *in* Spain!
Why shou'd your Bond of Conscience be
By Inquisition *Danger free?*
Bewitching Elymas! *no more*
Thy Thievish Porringer adore;
Tell Pope this Truth, Thy Cant and Whine
Are Friends to Rome: *Then he'll be thine.*
There great Reward thou maist obtain,
Till Mischief sends thee back again.
Mouth! *who canst bellow, bray, or bark,*
And speak all Lingua's *of the Ark;*
Go, among Wolves and Tygers go;
On these thy mighty Gifts bestow:
Creatures of Reason better know.
Let Maggot *never turn to Fly,*
More generate or multiply,
Lest he proud Swarms of Insects breed,
That may this Sheepish Nation bleed;
Ne'r out of Fleece once shew thy Head,
Till we conclude, The Maggot's *dead.*
Pontius! *purge* Presbyter John,
Much griev'd with Superfoetion,
Swell'd with a Tympany of Pride,
And damn'd ill Qualities beside:
Give him a swinging Dose; repeat,
Till thou hast made the Cure compleat;
However, carry on the Cheat.
Friend Henry! *Thou, of all the rest,*
Deserv'st to be accounted Best:
Stay Friend; Thou hast the Churches Voice,
The Wise and Good applaud thy Choice.
No Church-Whiggs, or Dissenters Crew,
None but the honest Church-man's true;
None else give God *and* King *their Due.*

* Scydromedia.

FINIS.